WORLD CALL

Youth and The Second Half Century
H. L. MINARD

☆

Mexican Mosaic
MAY YOHO WARD

☆

Churchmen Look At Economics
H. G. HARMON

☆

An Adventure In Unity
DOYLE MULLEN

☆

May, 1950

☆

Price 20 Cents

May, 1950

Vol. 32 No. 5

WORLD CALL

International Magazine for Disciples of Christ

The Cover

The buoyant confidence of youth is the evident theme suggested by the RNS photo on our cover page. This issue carries several important articles concerning youth and the relation of youth to the church, as well as other articles of particular interest to the numerous thoughtful and aspiring young people of our day. As in other years, copies of WORLD CALL's Youth Number will be made available to all of the young people's summer conferences of Disciples of Christ.

Hidden Answers

1. What are the tensions in which youth are caught today?
2. In what phases of work are the China missionaries engaged?
3. What is the purpose of the workshops held in Washington, D. C.?
4. How has Congo changed in the past fifty years?
5. What phases of personal development are included in a total program for youth?
6. How was Youth Week observed in San Luis Potosi?
7. When was the Youth Commission in Japan organized and who heads up its work?
8. What is the significance of the May Fellowship Day theme?
9. How does Isabel entertain her friends?

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Mother Love

Symbol of Unchanging Fidelity

Constant

Unchanging

Dependable

Photograph by Harold M. Lambert

MOTHER O'MINE

If I were hanged on the highest hill,
Mother o'mine, O mother o'mine!
I know whose love would follow me still,
Mother o'mine, O mother o'mine!
If I were drowned in the deepest sea,
Mother o'mine, O mother o'mine!
I know whose tears would come down to me,
Mother o'mine, O mother o'mine!
If I were damned by body and soul,
I know whose prayers would make me whole,
Mother o'mine, O mother o'mine!

—*Kipling*

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Global Highlights

News of the World Through the Eyes of the Church

Disciple Students Plan Long-time Program

INDIANAPOLIS.—The executive committee of the Ecclesia of the Disciples of Christ Student Fellowship met in Missions Building March 24-26.

The committee endorsed plans for furthering cooperation between the Baptist and Disciple student movements. It endorsed discussions leading to the relating of the United Student Christian Council to the National Council of Churches of Christ of the U. S. A., and also the idea of short-term missionary service in foreign fields by students.

The committee appointed delegates to the next United Student Christian Council General Assembly to be held September 2-10. It laid plans for the Ecclesia meeting for the school year 1950-1951, which will be held in the summer of 1951.

Dr. Kagawa Will Come to America

NEW YORK.—Dr. Toyohiko Kagawa, noted Christian leader of Japan, will arrive in America July 15 and remain until the end of December. He will devote two months of his visit to the United Evangelistic Advance under the department of evangelism of the Federal Council of Churches.

Dr. Kagawa will speak at the World Convention on Christian Education in Toronto, Canada, August 15, and at the Missionary Meeting of the General Council of the United Church of Canada September 15. He will be at the annual conference of the United Conference of Church Women in Cincinnati November 15.

Special Days

May	1-28	Concluding Easter to Pentecost Emphasis on Evangelism
May	5	May Fellowship Day
May	7-14	Christian Family Week
May	28	Pentecost
		Dedication Sunday
June	4	Children's Day

Christians Battle Anti-Semitism

NEW YORK.—The American Committee on the Christian Approach to the Jews called on the Christian church to an "all-out" battle against anti-Semitism in its recent "Declaration of Principles."

The committee is composed of representatives of the Federal Council of Churches, the Home Missions Council of North America, the Foreign Missions Conference of North America, and the International Missionary Council.

The statement declares that anti-Semitism is "absolutely irreconcilable" with Christianity and added: "Wherever anti-Semitism thrives, Christianity cannot long survive."

Disciples Plan International Convention

INDIANAPOLIS.—The first International Convention of the Disciples of Christ in the "new century of cooperation" will meet in the Municipal Auditorium at Oklahoma City, October 9 to 15.

John Jordan, layman and presiden of the Oklahoma City Christian Church Commission, is chairman of the local arrangements committee.

Oklahoma City, the state capital, is a convention metropolis of the Southwest. In 1949 it entertained 11,000 delegates to the Southern Baptist Convention.

Report Disciple Support of Council

NEW YORK.—Disciples of Christ in 1949 made contributions of $17,481.43 to the work of the Federal Council of Churches of Christ in America, $14,968.93 of this amount coming from local churches. The remainder came from boards and was for support of special projects in which they are interested. The quota requested from Disciple churches in 1950 is $17,900.

U. S. A. Members of World Council of Churches Meet

Leaders of member churches of the World Council met at Buck Hill Falls, Pa., March 22-23. Below, Dr. John A. Mackay, president of Princeton Theological Seminary; Canon Leonard Hodgson of Oxford University, England; Dr. Henry P. Van Dusen, president of Union Theological Seminary; Dr. Geo. Walker Buckner, Jr., editor of WORLD CALL; Dr. Gaines M. Cook, International Convention, Disciples of Christ; and Dr. Henry Noble Sherwood, Board of Education, Disciples of Christ. **(See story page 33.)**

RNS Photos

Munro To Head Southwestern Office

FORT WORTH, TEX.—The newly created agency to advance Protestant cooperation among the churches of five southwestern states — Texas, Oklahoma, New Mexico, Arkansas, and Louisiana—was born here recently at an organization meeting at the Brite College of the Bible, Texas Christian University.

The Southwestern Inter-Council Office will be immediately established at Brite College with Harry C. Munro as executive secretary. Mr. Munro will continue as professor of religious education at the Brite College of the Bible.

Committee Plans Religious Literature

CIENFUEGOS, CUBA.—The Committee on Cooperation in Latin America held a curriculum meeting at Pasacaballos April 17 to May 14. Representatives from nine American countries attended.

The Committee coordinates the preparation and publication of Protestant Christian literature for Spanish-speaking countries.

Disciple delegates were Sr. Lopez de Lara of Mexico and Miss Jorgelina Lozada of Buenos Aires.

Spanish Protestants Petition Franco

MADRID. — On February 15, 1950, representatives of an estimated 15,000 Protestants in Spain addressed a petition to General Franco asking for measures of legal protection.

They point out that repeated attempts "to get into personal touch with the heads of the Ministers concerned" in order to reach a satisfactory solution of their problems have been in vain. Nevertheless, "neither our conscience as Evangelicals nor our responsibility as Spanish citizens allow us to leave off insisting on the need to establish normal relations with the authorities of the country."

Federal Council Plans with Legion

NEW YORK.—Consideration of an American Legion proposal to establish a "clearing house for information" on subversive individuals and organizations was endorsed here by the executive committee of the Federal Council of Churches.

The committee said it favored such an information body to protect American institutions against Communist infiltration. However, it was suggested that the "clearing house" also include "positive" aims such as the following:

"Defense of basic civil liberties.

"Insurance of equal opportunities and equal justice for all citizens, without discrimination on grounds of race, national origin or creed.

"Strengthening American democracy by bringing its practices into increasing conformity with its historic ideals and thereby demonstrating its moral and spiritual superiority over a totalitarian regime."

Unable to agree in opposing the development of the hydrogen bomb, the committee joined in a prayer that the weapon of mass destruction may never be used.

The executive committee again expressed its "unalterable opposition" to any form of American diplomatic representation at the Vatican as violating the historic principle of separation of church and state.

Missions Conference Secretary Named

NEW YORK.—Alexander R. Stevenson, of Princeton, N. J., has been appointed as a secretary of the Foreign Missions Conference of North America, interdenominational agency composed of representatives of 55 Protestant denominations in the U. S. and Canada.

He took over his new duties on April 1 as secretary of the Near East Committee of the Conference. Mr. Stevenson replaces Miss Glora Wysner. He also will succeed Miss Sue Wedell, secretary of India, when she retires at the end of the year.

China Work Goes Forward

INDIANAPOLIS.—E. K. Higdon, recruitment secretary of The United Christian Missionary Society, is a member of the China Committee of the Foreign Missions Conference. The committee met in March at Winona Lake, Indiana. It reports that there are nearly 2,000 Protestant missionaries in China. Dr. Higdon describes their situation:

"The missionary in China lives in a dilemma. He is acutely aware of his double citizenship: he is a 'citizen of heaven'; he is a citizen of a nation in this badly divided man-made world. If he stays at his China

Commission on Life and Work of Women in Churches

Delegates from nine countries met in closed session early in March at the Ecumenical Institute at Bossey near Geneva, Switzerland, for the first sessions of the Commission on the Life and Work of Women in the Churches at its General Assembly at Amsterdam, Holland, in 1948. The Commission will make a comprehensive survey of the life and work of women in churches throughout the world. Dr. Kathleen Bliss (seated left), former editor of the *Christian News Letter,* London, will write the report. Miss Sarah Chakko (seated center), president of Isabella Thoburn College, Lucknow, India, was appointed secretary of the Commission. Miss Jorgelina Lozado (standing third from right), Disciple pastor from Buenos Aires, is now touring Germany studying conditions among church women. After visiting the Caribbean, she will come to work with churches in the United States, June 15-July 22. (RNS Photo)

post, serving God and the Chinese people, he runs the real risk of being branded as a Communist by the 'investigators' of unAmerican activities, including some of the churchmen who should support him. If he moves out now when the going is hard, he defeats his purpose as a servant of God and probably jeopardizes the future of the Christian movement in China."

Student Ecumenical Conference Held

IOWA CITY, IOWA (RNS). — Some 250 college students attended the Midwest Student Ecumenical Conference at the University of Iowa here March 17 to 19.

The meeting which was sponsored by the Student Christian Council here, headed by Ray Davenport, Disciple student, studied the meaning and implications of the world-wide church cooperation movement.

Among the speakers were Prof. Nels Ferre of Vanderbilt University and Parker Rossman, Disciple minister, who is associate executive secretary of the United Student Christian Council.

Disciples Join in National Family Week

INDIANAPOLIS.—Disciples of Christ will join other Protestants, Roman Catholics, and Jews in observing National Family Week May 7-14. The theme of this year's observance is "God Works Through Homes."

Christian Family Week was started in 1940 by Union Avenue Christian Church, St. Louis, Mo., and was adopted in 1941 by the International Council of Religious Education.

J. D. Montgomery, national director of adult work and Christian family life of The United Christian Missionary Society, announced that Disciples will stress completion of the Crusade for a Christian World along with the aims of the International Council.

Lowell Thomas and Shelton of Tibet

NEWARK, N. J.—In his broadcast of March 28, Lowell Thomas paid tribute to Dr. A. L. Shelton, pioneer Disciple missionary who labored among Tibetans on the China border and who was one of the few Westerners ever invited to Lhassa. Thomas spoke of the valuable Tibetan collection assembled by Dr. Shelton and now in a museum at Newark, N. J.

Thomas and his son, who were recently in Tibet, received the same kind of "red-arrow" invitation permitting them to visit Lhassa as that which came to Dr. Shelton shortly before his death.

Wilhelmina Acclaims Youth Message

GENEVA. — The message of the Youth Department of the World Council of Churches "contains a working program for youth all over the world, wherever they may work—a message in which the sense of belonging together is strengthened and mutual ties are tightened," said Princess Wilhelmina of the Netherlands.

Addressing the Ecumenical Youth Council of the Netherlands early in February, Princess Wilhelmina asserted that the Youth Department's message to youth delegates at the East Asian Christian Conference in Bangkok, Thailand, "has without doubt made a deep impression in wide circles all over the world, by its sense of realism, its practical Christianity and its vision of the opportunities of this moment in history."

Beneath the Spire

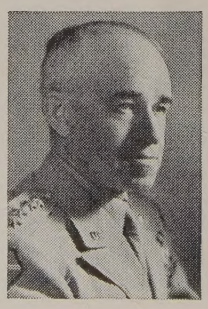
MRS. L. G. (NELLIE) MUSTAIN was graduated from Teachers' College in her native North Dakota. She taught school three years; the last two she was supervised by the man who became her husband in August, 1914. Their first home was at Fosston, Minn., where he was superintendent. Minnesota residents since, except for five years in Seattle and Spokane, they now live at Osseo on the edge of Minneapolis. A member of Portland Avenue Christian Church, she is a deaconess and active in the Women's Council. She enjoys good sermons and music and likes knitting so much that she'd knit in church if it were the custom. She is a past matron of the Eastern Star.

Mrs. Mustain

* * *

GENERAL OMAR NELSON BRADLEY, first permanent chairman of the American Joint Chiefs of Staff, often Worships at National City Christian Church or at other Disciple churches in Washington. For many years he has been a member of Central Christian Church of Moberly, Mo. Born at Clark, Mo., 57 years ago, he feared flunking West Point entrance exams when a Sunday school teacher suggested he try. The world now knows that he is a West Point graduate of 1915, along with General Eisenhower whom he outranked, 44th to 61st, in a class of 164.

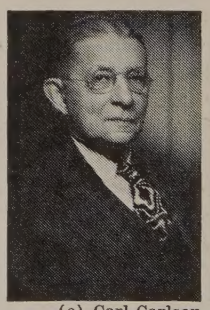
Gen. Bradley



The General and his wife, Mary, have one daughter, Elizabeth C., married to Capt. Harold S. Benkeme, and a three-year-old grandson, Hank. Considered one of history's greatest tactical soldiers, "Brad" does not like rows, wants agreement from the heart.

* * *

DR. EDWARD ATWOOD HENRY, librarian at the University of Cincinnati, keeps busy as supply preacher and ad interim pastor. Walnut Hills Christian Church in the Queen City has known his able leadership for 20 years as official board vice-chairman, 17 years as young adult teacher, and 15 years as chairman of the elders.



(c) Carl Carlson

Dr. Henry

In addition to caring for 640,000 books at the University, Dr. Henry teaches biblical literature. He first advocated use of micro-film in libraries and training of librarians in graduate school.

A graduate of Hiram College and the University of Chicago, he was a librarian and taught on the Chicago campus before going to Cincinnati in 1928. He will "retire" next year at 70 to continue preaching, teaching, writing and lecturing.

—BELL RINGER

WORLD CALL

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"New Occasions . . ."

ALL over the world today Christian workers are having to face new situations fraught with difficulty and danger. The story of the manner in which many are adapting their efforts to altered circumstances is a source of encouragement and inspiration. "New occasions teach new duties."

An example of what we mean came to us recently from James A. Ryberg of the Geneva staff of the World Council of Churches. It has to do with the difficulty pastors encounter in finding an opportunity to preach to their people. The problem is complicated in some countries by the fact governments frequently require or public opinion demands that all or nearly all people work all day on Sundays, including the hours when they would normally attend church.

ONE pastor met this situation most effectively. He put a sign on the church door stating that, because of the official local policy, the church would be closed at the usual Sunday morning worship hour. Then, at the regular time for the morning services, he put on his work clothes and joined a group from his church who were getting ready to work on a highway. Grasping a shovel as if to begin work, he paused, straightened up and said in a firm tone of voice:

"Wait. Let us not forget that today is Sunday, a day set aside for us to glorify God for his goodness. Could we not sing a hymn?"

Noting that the foreman in charge raised no objections, he began to sing, "To God Alone Be All Glory." One by one, the men joined and sang with genuine assurance.

When the hymn was finished, the pastor continued, "Perhaps we should read just a few verses from the Bible." Without waiting for permission or objection he opened his battered New Testament and read:

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

Then, adding a few words of encouragement to the men to continue in their work, the pastor dug his shovel into the earth with his heel and began humming the hymn softly to himself.

"New occasions teach new duties."

Enrolling "The First Million"

YOU can count on the women. Especially, if they are the women of the churches. Illustration of this fact is seen in the current movement to register a million American church women in endorsement of the principle of wider Christian cooperation.

The project is that of the United Council of Church Women, a nation-wide body representing 10,000,000 women belonging to 83 Protestant denominations. In November the Council of Church Women joins other interdenominational agencies of the United States in forming the new National Council of Churches of Christ in the U. S. A. Before that time the Church Women's plan calls upon a million women to "stand up and be counted" as committed to the cause of Christian unity and cooperation.

To "register" means more than signing one's name. Those who enroll in "The First Million" will contribute a dollar each for the work of *"the whole church in the whole world."* The money will be used chiefly "to widen the work of women in the church; to help them share in promoting the work of the World Council of Churches; to enlarge the scope of state and local councils of Church women; and to promote wider public interest in the ecumenical movement."

The realization of such purposes will give character and tone to the new National Council of which the Church Women become a part.

If men were out to raise a million for such a cause they would expect to get most of it from a relatively small number of people who would contribute substantial amounts. They would never think of getting a million men to give a dollar each and thus "stand up and be counted." Or if they did try such a plan they would likely fail in the effort. But the United Council of Church Women expects to get the million dollars and the million women at the same time. And we predict that they will get both—the women, and the dollars.

WORLD CALL

Opportunity in East Asia

THE Far East is in ferment. This is not new. Tremendous popular stirrings of thought and emotion have marked that section of the world for more than a generation. What is new is that the ferment has been speeded up and that its force has become so great that it cannot be contained. Masses of ignorant, hungry, naked people are after something better. They are not content, as their fathers were, to accept with blind apathy whatever "fate" or their overlords decree. The people of the Orient—not just a few politicians, but the *people*—are on the march.

When people are on the march in quest of a better life they are readily subject to the danger of being misled. All sorts of philosophies are being offered for the people's choice and no one can with certainty predict the outcome.

Dr. John A. Mackay, distinguished president of Princeton Theological Seminary and head of the International Missionary Council, has recently returned from a journey which took him through much of East Asia. He comes back with the word that there is unprecedented opportunity in the seething Orient for Christianity. He holds that the older religions, such as Buddhism, Shintoism and Confucianism, have "nothing to give for such a revolutionary period as ours." On the other hand, he adds, "Forces purely secular as in communism or purely spiritual as in Christianity are truly challenged by the darkness and the dawn."

Dr. Mackay is not alone in holding that the situation in East Asia is one of challenge to those who feel that they have something they prize above all else and something the people of the world sorely need. Communists feel that way. Christians feel that way. And the outcome of any contest between these two ways of life will be determined, not by a preponderance of brute force but by a preponderance of demonstrated concern for human life.

IN China, for example, the masses of the people are neither Communists nor Christians. If their Communist leaders show no more concern for the suffering of the masses than did their predecessors in government then they will not ultimately yield to them the allegiance of their hearts. And if their Russian allies use them as pawns in an international chess game they will discover, as others have discovered in centuries past, the tremendous capacity for resistance of the Chinese people. Christianity, too, will be judged in China by its fruits. And that goes for any nation that thinks of itself as predominantly Christian.

It was something like this that one Christian woman had in mind when she sent to the mission headquarters of her church a contribution with the request that it be used for special service to Chinese farmers being carried on by O. J. Goulter, Disciple missionary in the Chuhsien area of Anhwei province. With this woman's gift came the comment that the present situation in China is "surely a great challenge and opportunity for our faithful missionaries to demonstrate to the Communists that we too want all to be fed." She observed also, "I have felt at times that we are allowing ourselves to hate the Communists so much that we forget that they are God's children too."

Report of an Old China Hand On Current Scene in the Land of Mao

THE People's Government has made good its power by completely overrunning its disorganized and spiritless opponents; by preparing for peace with an army now publicly declared at four and a half million and still taking fresh village boys from families who have not enough grain left to keep all members alive till harvest; by specialized East European techniques in the control and utilization of press and radio; by an impressive program of political education not only in schools of all grades but also in barracks, offices, factories, institutions of all sorts.

Repair and operation of railways have been performed most creditably; postal and telegraph services are good enough.

Shipping started at a very low point, which bombing and the blockade have not raised.

Army horses are well cared for, and that's a happy innovation in these parts.

Floods in several areas and drought in others have joined with civil war and displacement of rural workers to bring serious shortage of grain.

Soldiers are adequately fed and vigorous, one very important reason for their success over the Chiang armies, whose chiefs seldom cared enough about their men to see to their food.

—M. Searle Bates

FROM a statement made some months ago by a group of distinguished Chinese Christians, including Dr. Luther Shao, Disciple executive secretary, we quote the following expression of faith:

"The Christian movement will have its due place in the future Chinese society and will have a genuine contribution to make. . . . The Chinese church will not emerge through this historical change unaffected. It will suffer a purge, and many of the withered branches will be amputated. But we believe it will emerge stronger and purer in quality, a more fitting witness to the gospel of Christ."

The same statement includes this comment on the place of missionaries in China:

"There is nothing in principle which makes the future position of the missionary untenable or renders his service unnecessary. . . . The mere presence of the missionary will give articulate expression to the Christian quality of our fellowship which transcends all differences and defies all obstacles."

Youth and the Second Half-Century

By HERBERT L. MINARD*

—RNS Photo

Workers in industry eat lunch in a common lunchroom in Communist China.

FEW generations have been required to adjust to so many world-shaping and world-shaking events as have the generations born during the first half of the twentieth century. They have seen two world wars and a multitude of smaller disturbances on both a national and international scale. They have watched transportation speed from the horsecart to the jet plane. Then conversation has been carried across world distances by a succession of great inventions from a cumbersome dot-dash to the radio's two-way telephonic message. Science has lengthened their individual lives by miraculous cures and threatened the life of the whole universe with A- and H-bombs. The gamut of dictatorships has been run, from the ruthless new-style royalty of fascism and nazism to the studied, relentless progress of the "new democracy" of communism. Economic laws have been tossed into discard with the rise of the welfare state. The time when a dollar was worth every one of its hundred cents has become a memory.

This is the heritage of the youth who are to possess the second half of the twentieth century. It is not strange that many of them, under the pressures of chaotic days, may yield to the temptation to sell their birthright for a bowl of rice. For youth this is not an atomic age or a hydrogen age but the "T" age—the era of tension and turmoil.

Youth in China

The youth of China, whose land is torn by many of these new forces, reveal a cross section of the problems of youth in many areas of the world. Shortly before the Communist forces of Mao Tse-tung drove Chiang Kai-shek and his Nationalists from Nanking, I sat on the sidelines in a meeting of young adults in the Nanking Y.M.C.A. One of the leaders that evening was Hsu-en who worked in a bank with modern, considerate methods of treating its employees. His salary was not large, but in the bank dormitory his food and lodging were provided. He received a few days vacation each year. If he had married, the bank would have educated his children and assisted with the family medical expenses. But Hsu-en, graduate of a Christian college, was not content to remain a clerk. He had applied for a scholarship to a British university. This did not "come through" before the "liberation" of Nanking. For a time his old bank manager continued at his post, until one morning he was summarily replaced by an appointee of the new government. Hsu-en must now live in a world where to hope for study in a Western institution is to bring upon one the stigma of being a reactionary and running-dog-of-foreigners.

Also present at the meeting was young Mr. Cha who was attending for the last time. He had quit his job in the same bank and had enrolled in a Shanghai university to study medicine. He will find a place in the new democracy, for Communist bodies have as much need of a physician as Kuomintang bodies. But his inquiring nature may be stunted under strict thought control, and his strong Christian spirit is in danger of being weakened by anti-religious propaganda.

Henry took time out from a folk dance to sit beside me and tell of his plans to resign from his post with the Economic Resources Commission in order to enter study for the ministry. Government work was not satisfying and he felt the urge to be better equipped to serve his people. If he can hold to his purpose, he and others like him may heal the divisions of his nation, for he kept saying over and over that "love is the way."

David, who led the group singing that night, had planned to apply for a scholarship to Westminster Choir School. He was already a leader in church music circles in Nanking. But before applying he had gone to the University Hospital for a check-up and the X-ray had revealed a spot on his lung. Rest and proper diet could cure this. But the Nationalist blockade of Shanghai and Yangtze River floods have reduced

*Former editor of **The Front Rank**, Mr. Minard is now of the staff of the International Y. M. C. A. He is temporarily with the "Y" in Jerusalem, but it is expected that he will return to China where he has served for several years.

food supplies. David may never be physically strong enough to pursue his life's ambition.

Still another, who bore the nickname of "River" and who was slightly older than the others, had just completed publication of a book on cooperatives which he had translated from English to Chinese. He thought he had hold of something which could help the economy of his country. It may, if regimentation does not dampen the spirit which is the real life of cooperative endeavor.

Caught in Tensions

Youth are caught in the political tensions which have ushered in this second half-century. They are a part of the cold war between the East and the West. They witness everywhere the titantic struggle for control, with the underground penetration of Soviet emissaries and the aboveground occupations in Europe and Southeast Asia by American war equipment. With their world still rocking on its heels from its worst war, they see their nations being armed as part of America's preparedness policy. Some of them do not like what they see. They may not want communism, but they bitterly resent having their very lives determined for them by the industrial and economic might of what they call "American imperialism."

They, too, are moved with passion by the opportunities of political freedom possible now for the first time in their native lands. In India and Pakistan, South Korea, Indo-China, Indonesia and the Philippine Islands, free peoples are trying their hand at self-government. In many places young men under forty bear the honored title of "elder statesmen." In most of these countries the dominant note is nationalism, not in the bad sense of establishing barriers to world cooperation, but in the good meaning of striving to be free and equal men with all others on this earth. And "all others" means generally the white man and his Western world which has so long been in control through colonial empires.

In certain older countries in South America and particularly in the European borderland areas between East and West, there has been the struggle of party versus party for autocratic control. Here youth, through aroused student groups and army factions, has played no small part.

In few places are young men and women free from security tensions. In the United States itself, where the determining factor in measuring employment is the power of a labor union rather than the integrity of the workman's craftsmanship, job futures are not always certain. In many other parts of the world job security is dependent upon the American ECA and direct large-scale government loans. American laws and American depressions exercise rigid control over job security for youth in remote parts of the earth.

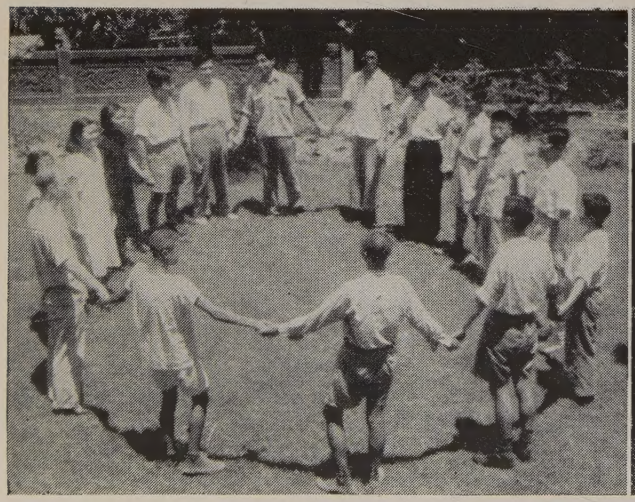
"Security" has been nearly eliminated from the vocabulary of some young people. Consider the case of the young Christian Arab who came to the United States for graduate study. When he left Jerusalem he thought his mother was sufficiently well-off financially to send him a monthly check. But when he landed in New York he learned that his home had been looted in the Jewish-Arab war and his mother was without funds. Now, with his graduate study completed, he wants to return to his native Jerusalem and to work for which he has been trained, but he cannot for no final peace settlement has come—only an armed truce. He is a man without a country. If he returns to Arab territory in southern Palestine, he might become only another member of the 200,000 displaced persons living in tent villages in the Palestinian wilderness. Multiply his case by the millions of DP's of Europe and Asia and you begin to understand the terrific pull exerted by the security tension.

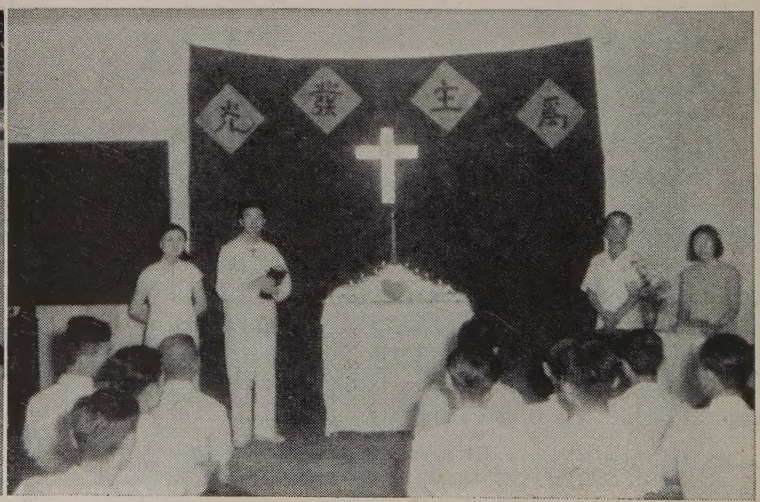
There is, further, the mental tension. One young Christian Chinese with unusual leadership ability has had to weigh the factors involved in continuing to serve the church against the friendly welcome he would receive in government service. Said he, "There is no doubt that the new government has many attractions and challenges." He refuses to predict at this date the fate of the Christian work in which he is involved. But even in China and Czechoslovakia, young men and women are enrolling in Bible classes, not to seek escape or solace, but to find a philosophy of service which will make them effective in their half of this century.

Recently at a meeting of a laymen's organization, representatives of a Christian student group urged adoption of resolutions approving the Fair Employ-

(*Continued on page* 22)

Chinese youth have fun and worship at Christian conferences.





Christianity Meets the Test

Glimpses of the Churches at Work in Communist China

—Authenticated News Photo

SIXTEEN missionaries, working for the Disciples of Christ through The United Christian Missionary Society, serve in Communist China under the new People's Government. They have been carrying on and working side by side with such Christian Nationals as Dr. Luther Shao throughout the turbulent times occasioned by the collapse of the Kuomintang. As one missionary has stated it: "Christianity is on trial in China" as it and a communism that promises "new democracy" find adjustment.

Latest word from missionaries of the United Society indicates that the activities of the churches are in many respects encouraging.

Hofei

After a long, hard trip, much of it on foot, Miss Wenona Wilkinson and Miss Verla Elliott reached Hofei to resume missionary work there. They were escorted by Oswald Goulter, who then had the problem of getting permission to go back to Chuhsien. All three were interned for five weeks until the government could investigate them. This experience was not new to Mr. Goulter, who was interned during the war by the Japanese. He reports that he relieved his boredom by growing a beard and writing poetry.

Miss Wilkinson is a pioneer missionary; Miss Elliott is a first-term missionary. The two women are officially recognized as Christian workers. They are frequently engaged in sewing for the government-supervised Day Nursery in Hofei, where they are joined by the church women. In consideration of their contribution to the community life, Miss Wilkinson has received a tax-exemption slip for the house in which the women live.

The government accords native Christians the same kind of investigation and close scrutiny it gives missionaries. Pastor Pan was interned until he was investigated. Now he is area representative for the youth movement. His fellow national, Dr. Kung, represents women on the Standing Committee, and Pastor Wang speaks for Protestantism. Wherever possible, native Christians accept positions with the new regime to carry their gospel witness into the new government.

Wuhu

The Wuhu Academy is the largest Christian institution in this Chinese city. The foreign population of about sixty has been reduced to less than twenty, but five of those few remaining are Mr. and Mrs. I. Hubert Reynolds and their three children. The Reynolds family went to China as first-term missionaries in 1947. For six months Mrs. Reynolds and the children were in the Philippines for reasons of safety, but in the summer of 1949 the family was reunited in Wuhu.

They quickly conformed to the spirit of the "new democracy" by converting the downstairs of their house into a student religious and social center with game room, library and music studio. Jane Reynolds has been seriously ill, but her sister Virginia helps entertain students from the academy, and her young brother, Doug, is informal diplomatic agent among the soldiers.

Chuhsien

Mr. and Mrs. Oswald Goulter work with Pastor Chu Shao-tan in the Kiangsu Anhwei Christian Rural Union in Chuhsien. The kind of practical help given by this Christian service insures it a cordial relationship with the Communist government. Before the "liberation" there was a small church choir; now Mrs. Goulter has two well-developed church choirs.

George Cherryhomes went to China for the first time in 1946. In Chuhsien with the help of Wu Sing-tan, Mr. Cherryhomes has started a new Bible Training School which is thriving. Mrs. Cherryhomes, the former Margaret Kennedy, and their year-old son are trying to reach Chuhsien before their travel permit expires. The young son was born in the Philippines where the Kennedys are missionaries.

The work at Chuhsien is contributing to the development of a new kind of Christian leadership among Chinese nationals. Under the new government, leaders must be able to earn their bread by work other than their spiritual leadership.

Nanking

Seven American missionaries from the United Society, in cooperation with a large group of nationals,

work in the schools and churches of Nanking. Dr. and Mrs. M. Searle Bates, long-time missionaries and teachers to China, and Dr. and Mrs. Lewis Smythe teach in the University of Nanking. Dr. Bates is an expert in the field of political science and helps those around him understand and adjust to what is going on in China today. Dr. "Mardie" Smythe is carrying on her anti-T.B. work among students at the University Hospital. Joan Smythe is with her parents and is in her third year of high school.

James H. McCallum is foreign secretary for the China Mission and makes his headquarters in Nanking. His is the job of keeping the Mission running under the new laws and orders of the Communist government. Not only does he untangle misunderstandings that may arise in Nanking, but he goes, when permitted to travel, to the other stations of the Mission. His wife, Eva McCallum, guides the expanding youth program at the Drum Tower Church.

The problems of maintaining a financially solvent Mission with a fluctuating currency are handled by Walter Haskell, treasurer and veteran of the China field, who remains in Nanking although Mrs. Haskell has had to return to the United States because of poor health.

Nantung

In Nantung Miss Lyrel Teagarden, long-time missionary educator on the China field, and her first-term co-worker, Miss Pauline Starn, work with Chinese leaders among whom are Miss Lin, Pastor Ching Hai-po and Dr. Hsu.

Church attendance is growing, and the enrollment of Tsong Ing Primary and Junior High School is the largest ever. No interruption came to the school's program in 1949 because of government restriction, but early in 1950 the effects of the anti-religious propaganda began to be apparent.

Complying with a suggestion by the National Committee for Religious Education in China, thirteen Nantung teachers of religious education from the schools and Sunday school have formed a local fellowship. Three meetings were held during the winter to discuss questions sent out by the World Council of Christian Education in preparation for the world convention in 1950. Some of the fellowship are Nantung College students, who carry on their Christian work in the face of constant pressure from their fellows to give up their Christian connections.

Christmas, 1949

Christian workers throughout China approached Christmas, 1949, with wonder about the attitude of the People's Government toward this significant Christian observance.

Elaborate plans were not made; quiet giving, communion services, and teas marked the pre-Christmas activities. Then came Christmas Eve. Young Christians, who had in past years caroled throughout the night, followed their custom and were unmolested. Christmas morning services were held. If any had joined the congregations to disturb, what they saw and heard won their respect, for every service proceeded in reverence to the Prince of Peace. In a portion of disturbed China Christ had come.

THE Selective Service Act of 1948 is to be allowed to expire on June 30, 1950, according to reports from Washington. Enacted for a period of two years, it would require Congressional action to extend it beyond the expiration date. Although it was strongly demanded by the Army, only two calls were made under its provisions—one in December, 1948, and one in January, 1949. Only 30,000 men were thus inducted. Voluntary enlistments have since been adequate.

IN H. R. 7442 Rep. Carl Vinson (D. Ga.) has introduced a manpower registration act proposing registration and classification for military service of all males when they reach the age of eighteen. The bill as introduced contains no provisions either for training or induction into the armed forces. It sets up a Selective Service System to supervise the registration and classification procedure. Registrants would be classified in the order of their availability for military service. Additional legislation by Congress would be required for training and induction.

Peace agencies feel that provisions for conscientious objectors are unsatisfactory and are asking that Section 6 (j) of the 1948 Act be inserted to guarantee that conscientious objectors will not be forced to choose between violation of conscience and prison terms.

AN inmate of the Connecticut State Prison, writing in the prison publication, *The Monthly Record*, under date of March 13 assailed radio and television crime programs, labeling them "the most blatantly debasing and the most crime-producing factor with which the American listening public has to contend." Crime programs "are making the public so crime conscious that the prisons of the nation are being filled, crammed and jammed with kids, who usually get their criminal ideas by listening to those half-witted crime-buster programs. . . . I get glassy-eyed with anger and my trigger finger jerks spasmodically every time I think of how the radio crime presentation industry operates its debasing crime schools, teaching our teenagers the latest methods on how to get rich quick. . . . Why do you allow them to commit more than 15,000 false and criminally degenerate murders a year on the air for your kids to hear?"

TRENDS—Ugo Carusi, chairman of the U. S. Displaced Persons Commission, answered Congressional critics of the DP program by saying that DP's are more carefully screened than those coming in under our immigration laws. . . . Abd-el-Krim, who led the revolt of the Moroccans against Spain and France in 1922-1926 and who is now a refugee in Egypt, declares that 25,000,000 North Africans are ready to revolt unless Spain and France grant immediate independence and that they will accept aid from any source, including Soviet Russia, if necessary. . . . Dr. Rayford Logan, professor in Howard University, reports that an influential Southwest African leader has announced his intention to set up a Southwest Africa Soviet State. . . .

—Chase News Photo

Disciples Examine Their Government

By LOUISE MOSELEY*

PROTESTANT churches could set forth Christian principles more effectively if they would put registered lobbyists in Washington, according to Tom Keehn, legislative representative of the Congregational-Christian churches.

Speaking before the Washington Workshop of Disciples of Christ in March this year, Mr. Keehn said, "Protestants in general are known as 'anti' voters." Protestants usually bring their strongest influence to bear *against* liquor, *against* gambling, *against* war, but rarely do they give effective support *for* better housing, *for* adequate health care, or *for* equal job opportunities for all people.

Recognizing that Christian principles of brotherhood and sharing can be carried out through education and legislation, several Protestant bodies are conducting seminars and workshops in Washington. Methodists, Congregational-Christians, Friends, the Church of the Brethren, Disciples of Christ, and other groups are holding annual meetings in the nation's capital. The purpose of these meetings is to make it possible for churchmen to scrutinize the federal government and determine how to improve it through Christian social action.

U. C. M. S. Annual Workshop

The department of social welfare of The United Christian Missionary Society has sponsored an annual workshop in Washington for the past four years. Ministers and a selected group of lay members who are known to be interested in social education and action are invited to attend the workshop. Those who attend are not merely observers. They are participants. They hear their representatives in federal office express their views and explain what they are doing in office. As average voting citizens and as Christians concerned for the general welfare, those attending the workshop can question the officials, face to face.

Workshoppers this year heard Senator Hubert Humphrey of Minnesota state his opinions on civil liberties in certain and vigorous terms. In the same session a milder approach to the issue of civil liberties was given by Congressman Brooks Hays of Arkansas. Following the speeches, group members put questions to the two men, took issue with them, and threw in their own observations based upon local situations.

Forum Method Used

The forum method was used throughout the workshop. Differing opinions of government officials were presented and challenged or supported. During a very full three days, the workshop considered such subjects as Christian faith and world citizenship. The new State Department building was visited and officers there explained the "Point Four Program" for helping undeveloped areas of the world. The group boarded busses and went to the Washington offices of the United Nations Food and Agriculture Organization. There they talked with representatives of the FAO about the hungry peoples of the world and what the UN is doing to help feed them.

(*Continued on page* 16)

*Mrs. J. Edward Moseley is executive secretary of the department of interpretation of The United Christian Missionary Society.

Mexican Mosaic

By MAE YOHO WARD

Mrs. Mae Yoho Ward, executive secretary of the department of Latin American Missions of The United Christian Missionary Society, spent the month of February in Mexico with Disciple missionaries there. Here are some of the impressions and stories she brought back:

WHEREVER one goes in Mexico, the road signs give the distance to Mexico City. When a Mexican says he is going to Mexico, he means Mexico City. The capital is the heart of Mexico and is a progressive city bustling with much building and many American tourists.

Ano santo (Holy Year) of the Roman Catholic church has occasioned the building of a great boulevard to the shrine of the Virgin of Guadalupe. It has also occasioned an increase in antagonism and persecution against Protestants. In one village where there is a Presbyterian church, the Catholics have vowed to drive out all the Protestants before the end of the year. In Mexico City I met a Presbyterian nurse with a little eight-year-old boy who had lost the sight of his left eye. Domingo had been walking along the street in his village when a group of children shouted, "Here comes a Protestant, let's get him," and began to stone him. One stone hit him in the eye, and the nurse had brought him to Mexico City for medical attention. One Protestant family has had to leave their small store because no Catholics will buy from them.

A lawyer in Mexico City said that Mexico is at the place where it will have to decide whether there is to be freedom of religion, according to the constitution, or a Catholic state. A group of professional and business men in Mexico City have organized themselves into a club with the object of bringing to the attention of officials the right of Protestants to existence and fair treatment.

[1]Disciple minister at San Luis Potosi.
[2]F. J. Huegel, Disciple missionary.
[3]Paul C. Kepple, Disciple missionary.

The half dozen Protestant churches in San Luis Potosi, a thriving city of 145,000, have in the past worked together, but by and large each has gone its own way. Recently, however, five churches were organized by Daniel Lopez de Lara[1] for the observance of Youth Week. The theme for the week was the same as that used in the United States—"God Designs, Youth Builds." The youth organizations of the Pilgrim Holiness, Baptist, Presbyterian, Pentecostal, and Disciple churches each planned a program for one evening service during the week, and the services were held in the different churches. I was present at the services in the Pilgrim Holiness and Baptist churches, and on both evenings standing room was scarcely to be had. The services were well planned and ably conducted by the young people.

The church at Aguascalientes has an active teenage group. On the Sunday I was there they were studying the home mission institutions of The United Christian Missionary Society. They had already planned to take an offering for the work in Africa and nine pesos were turned over to me to be brought back to the office and sent on to Africa. The monetary value of the amount given by the Mexican churches for the Disciples' world program is not great, but the interest and concern is genuine and Mexican Disciples feel themselves a part of the world brotherhood.

Prayer seems a more natural part of daily life on the mission field than it is for most of us in the United States and Canada. There was nothing awkward when calling in a home to have Mr. Huegel[2] say, "Let's have a word of prayer before we leave"; or, walking across the park to the evening service, to stop for a moment to ask God's blessing before entering the church; or, starting out on a trip to a rural church, to have Mr. Kepple[3] pray, Into thy hands we place ourselves for the needs of the day"; or, gathering with the missionaries in Aguascalientes around the table at the close of a long, busy day, to remember by name coworkers in Mexico and many other parts of the world.

Historic moments are not always apparent to the participant, but I felt myself to be a part of two on this trip: once when the decision was made to buy a piece of property for the Union Seminary in Mexico City, and again when farms near Pabellon were visited and the selection was made for the rural school. For years the facilities of the Union Seminary, in which Methodists, Congregationalists and Disciples participate, have been limited to a church building for classrooms and an inadequate dormitory behind the church. Classes have been held in the church because the law regarding seminaries has been until recently very indefinite, but there is a very definite law confining all religious exercises to churches. At last the time seems opportune for launching the seminary as a separate institution. The land decided upon is in one of the residential suburbs of Mexico City. It is hoped that by the opening of school next March the dormitory will be ready for occupancy. The Disciples have three students in the seminary this year; two of them will be graduated in November.

Fifteen people were baptized at the Aguascalientes church on February 19. Pastor Andrade said that he had as many more in a candidates' class being prepared for baptism. There were five confessions of faith at the San Luis Potosi church on Sunday, February 26.

I did not accept the invitation of Miss Pearl Gibbons to witness some operations at Hope Hospital. I am perfectly willing to trust the doctors, and the sight of blood does queer things to me. However, the nursery attracted me as always, and on the rounds with Miss Pearl I stopped here and there to visit those who had come from our Protestant churches. What a blessing that hospital is! And what it means to people from the ranch towns who can come with confidence and little or no money to Dr. Avila, knowing that they will receive good care. That assurance is something which cannot be estimated. Hope Hospital started with the most meager equipment but now has well-equipped operating and delivery rooms, a maternity ward, several other wards and a nursery. Last year 366 babies were born there and 58,592.38 pesos was received in medical fees, as compared with 249 babies and 7,063.76 pesos in 1946. Three years after Hope Hospital was opened, the Catholics started *El Moderno,* a maternity hospital of 16 beds. It has only private rooms and is reported to be well equipped. Many illustrations can be given of incidents like this, where the Protestant church has begun a piece of work in a community only to have the Catholics duplicate it within a few years. Since the needs are so great in every area, Protestants can give thanks that they point the way and that the Catholic church accepts the example.

February 24 was Flag Day in Mexico. The Mexican flag flew from the staff of the Aguascalientes church. Since all church buildings are Mexican property, a church is fined if the flag is not flown on all national holidays. There was a parade during the day, with many red, green and white Mexican flags. February 24 was also the World Day of Prayer, and about forty people met at the church at four o'clock to follow the service which had been prepared for use everywhere. The church was open all day for prayer. That night Mr. and Mrs. Andrade held open house in the attractive new parsonage which is the result of an investment of Crusade money. The group met for games on the green and white tiled patio. Happily playing together were children as young as three, and grandmothers and grandfathers whose ages were unstated.

Wendell Fuqua had lived all of his three years in the ranch town at Los Haro. On their way to the United States for furlough, his parents stopped with him at the home of the Holroyds. At breakfast the next morning Wendell watched the electric toaster with deep interest, and then turned to his mother to say, "Mommie, doesn't Mr. Holroyd have a cute little stove to burn his toast on?"

The economic system in Mexico since the devaluation of the peso is fantastic. Our young preacher at Los Nogales earns 130 pesos a month, but if he goes to the city and buys a cup of coffee he pays a peso for it. Think of that in terms of dollars, and of the impossible situation for a person who earns $130 a month and has to pay a dollar of it for a cup of coffee. The average family, cooking its corn and beans over a charcoal fire, will spend between 25 and 50 pesos a month for fuel. Think of that in terms of a salary of 240 pesos received by Sr. Aleman, who has a family of six. In many Mexican families, 90 per cent of the income must go for food.

An Adventure in Unity

By DOYLE MULLEN

LET'S get the record straight; we have united. This is not another in the endless stream of articles on the theme, "We-stand-for-unity-we-believe-in-unity-we-long-for-unity." Thought must precede action in unity efforts or the result may be a meaningless emotional spree, but intellectual assent will not save the divided church. An open mind cannot be held until perfection is reached. Decisions must be made that issue in actions.

The largely unimplemented talk about unity has run us head-on into twin dangers. First, the development of a feeling of self-satisfaction accompanied by a glow of accomplishment whose only basis is that we have talked about unity for years. This is a dangerous substitution of shadow for substance. The other danger is that expending so much energy in generalized discussion leaves little for dealing with local situations. It is interesting to watch the reactions of ministers and laymen to the pertinent question, "What are *you* doing about unity in *your community*?"

Unless reversed by a higher court, the recent decision regarding the Congregationalists faces us with this hard fact: *Unity can come only through action on the local church level* in all congregationally organized brotherhoods. If the Christian religion, expressed through effective churches, is the hope of the world—strong enough to hold together a civilization that is being atomized—unity is imperative now. Cooperation is not enough.

These two men are pastors of the Federated Church of West Lafayette, Indiana. Arthur Anderson, left, was pastor of the Baptist church in West Lafayette, near the Purdue University campus. Doyle Mullen, right (author of this article), was pastor of First Christian Church, a downtown church some distance from the campus. First Christian gave of its west-side members and its pastor to form a new west-side Christian congregation which then merged with the Baptist group to form the vigorous Federated church. Each of the pastors now has a trusted associate to share all phases of the work of the church. Each maintains a pastoral relationship to all of the members and not just to the group to which he gave leadership before the merger.

The Will to Unite

The Federated Church of West Lafayette is one example of the possibility of unity when people have the *will to unite*. A condensed story of how this came about may provide inspiration to others although it leaves out interesting and important factors and does not reveal the courage, vision and devotion of those who participated.

For over one hundred years First Christian, Lafayette, had served the Greater Lafayette community. With the rapid development of the community in recent years new factors began to hamper effective work by the congregation, especially in West Lafayette. The growth of Purdue University brought an impressive number of Christian church students to the campus; at the same time certain west-side developments made it increasingly difficult to relate these students to a church in Lafayette. An increasing number of Christian church members moving to West Lafayette from other places hesitated to transfer membership to the Lafayette church, especially those with children. Because of the carry-over of school associations, children of local west-side members tended to relate themselves to some west-side group. Several adult members began to talk about changing to a west-side church or establishing a Christian church on the west side. Discussion of the possibility of such a church revealed that the smallness of the group would result in an ineffective program.

Knowing of the discussions in First Christian, the West Lafayette Baptist Church sent a letter indicating an interest in exploring the possibilities of a closer relationship with First Christian members living on the west side. The Baptist church, though not large, had a long record of service both to a resident membership and to Baptist students in Purdue, but its members realized that their program needed to be expanded. Both churches appointed committees to carry on exploration and to report.

From Will to Action

The Joint Committee listed five areas to be explored and each was assigned to a sub-committee for intensive study. The nature of the work of each sub-committee is evident from the listing: (1) type of joint venture; (2) beliefs and practices; (3) nature and extent of a joint program; (4) staff, administration and finances; (5) physical facilities.

The sub-committees took their work seriously. Their reports were made at a series of meetings of the entire committee and some items slightly revised.

After months of careful study the Joint Committee reported its findings and these were considered by the two churches. The congregation of the Baptist church passed a motion favoring federation. This was passed with the understanding that enough Christian church members in West Lafayette were interested to make possible an effective organization, and that details of federation could be worked out to the satisfaction of both groups.

After the congregation of First Christian discussed the report, the members living on the west side met separately to consider the venture further. At a later meeting they were given an opportunity to indicate their interest in actual participation in the venture; decisions were voluntary and by secret ballot. Those who voted favorably held another meeting; at this time they organized the West Lafayette Christian Church for the purpose of federating with the West

The building at the right was long the church home of the West Lafayette Baptist Church near the campus of Purdue University. When that church merged with the newly formed West Lafayette Christian Church the building became the home of the Federated Church of West Lafayette. Two Sunday-morning preaching services are now necessary to care for the people who come. The two pastors plan and carry out their work together. Each now has the support of a capable co-pastor. A more effective work is being carried on. The two groups are as one in all worship and work except in their liberal support of their two brotherhood programs of missions and benevolence. They hope for the day when Baptists and Disciples of Christ may so be one people that even this line of division will be forgotten.

Lafayette Baptist Church. They unanimously agreed to continue participation in First Christian church until the close of the church year.

An important evening arrived. Members of the Baptist church and the new Christian church held separate but simultaneous meetings to receive and discuss the proposed "Articles of Federation" prepared by their Joint Committee. This was June 22, 1948, ten months following the appointment of the original exploratory committee. After thorough consideration the document was approved by both groups.

The First Federated Worship

The date set for the first worship service of the Federated Church was September 5, 1948. Since that date there has been sustained interest and a steady movement toward building an adequate balanced program. The purpose of the federation was not to save money but to provide, through multiple and specialized leadership, a type of program beyond the ability of two congregations even though each had a minister. The purpose as stated in the Articles of Federation is *"to help meet the requirements of our day for a stronger and more united Christendom; to bind together the followers of Jesus Christ in the worship of God; and to present a strong, well-rounded church program in the community of West Lafayette."* In a recent publication for prospective members, this statement is made concerning the church program: "The test of its vitality and worth is what it does for living persons; at how many points it touches their lives and the quality of these contacts."

Most of the questions that have been asked about the federation by those outside the community who are interested in unity fall into three groups.

First, there are those who ask, *What is the method for dealing with membership?*

The answer, in the words of the Articles of Federation, is, "Members of each church shall be enrolled as members of the Federated Church in accordance with their present status. Members hereafter added . . . shall be received according to the regular usages of the cooperating churches."

A second question is, *What policy is followed with regard to the observance of the Lord's Supper?*

The Baptist church had observed the Supper every two months; the Christian church each week. It was agreed to have communion each Sunday. After it became necessary to hold two worship services to accommodate the increased number attending, members initiated a change. The Lord's Supper is served as a part of morning worship on the first Sunday of each month; it is served on all other Sundays as a separate service in a separate room between the two morning worship periods.

A third question raised is, *What arrangement was made for continued cooperation with the two brotherhoods?*

Again we have the answer in the words of the Articles of Federation: "Each congregation shall retain its present identity only in regard to relationship with national and state denominational organizations. . . . "

One example of a more effective program made possible by federation may not be especially important. But if this example is multiplied, the trend will make an impact on the national scene.

WORLD CALL

Disciples Examine Their Government

(*Continued from page* 11)

On one evening the workshop heard scientists and members of atomic energy committees of the House and Senate discuss problems of controlling atomic energy. Sharp differences of opinion were expressed at this meeting by Congressman Chet Holifield of California, Edward U. Condon, director of the Bureau of Standards, Cuthbert Daniel, a scientist, and Morse Salisbury, director of public and technical information on atomic energy. This was a sobering meeting in which current loyalty checks and attempts to ferret out subversives in government offices were described.

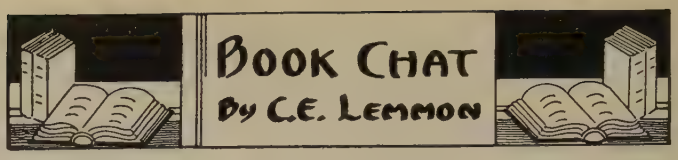
Another spirited session centered around federal aid to education. One speaker spoke convincingly in favor of federal aid to parochial and private schools, and another declaimed fervently against such aid. The real issue pertaining to federal aid to the schools—that of developing better educational opportunities among minorities and low-income groups in certain states—was presented at this session by J. T. Sanders, legislative counsel of the National Grange.

On the last morning of the workshop the members agreed that the three days had given them a keener sense of their own responsibility for improving the government and its services. The eagerness of some officials to talk with the group had convinced the members that there are public servants in Washington who are sincerely trying to follow the people's will. The group had met and talked with government officials who appeared to be earnestly wrestling with their own consciences as they handle the nation's affairs.

Workshop members talked about what they might do in their churches to stir more interest in social education and action. It was pointed out that the Washington Workshop is set up to do more than provide a few ministers with sermon topics. The department of social welfare of the United Society goes to considerable effort each year to arrange the program. This effort is made in the hope that information on greatly needed legislation can be spread among the churches and that Christian social action will follow.

Interest in the annual workshops is increasing and many churches are showing their interest by paying the full expenses of their pastors' trip to the capital. It was a good thing that eighty persons from nineteen states could be in the workshop this year. But it should be possible for more people to attend these meetings. Staff and budget permitting, the department of social welfare could set up six or eight workshops in Washington each year, reaching not just eighty, but eight hundred churchmen. More laymen could be encouraged to take several days from their business to attend one of the workshops, and women could include attendance as a part of the social education program of the Christian Women's Fellowship.

An expanded program based upon the Washington Workshop idea could mean that a concern for the Christian's part in public affairs would become widespread among the churches. Disciples of Christ could become at least one Protestant group which would be known as effective backers of constructive legislation and builders of a more Christian world order.



THE literature of Christian devotion is being constantly enriched by lives of Christ. Last year, Fulton Oursler's *The Greatest Story Ever Told* reached a large reading public. It was a retelling of the story of Jesus as found in the Gospels, written in an exuberant style, with an imaginative appreciation of the oriental background of the experiences of Jesus and the social conflicts that furnished the drama of his life. The popularity of the book was due not only to its genuine merit, but as well to the fortunate title and radio publicity which it received. One defect of the book was that the author had submitted his manuscript to so many critics, in order that it might not offend any, that it lacked decisiveness as to Christian doctrine and was too generalized in its interpretations.

THIS year, American publishers are issuing a similar life of Christ, called *The Light of the World* by Greville Cooke, an English writer. It, too, follows the text of the four Gospels with fair fidelity, reconstructs the experiences of Jesus with insight, and tells the story with enthusiasm. It is a better book, sharper in its inferences, more scholarly in its judgments, and written with more clarity. Unfortunately, the title is less capable of exploitation and it will probably not have as wide a reading as the Oursler book. We have carefully compared many of the episodes as described in these two volumes and feel disposed to favor Dr. Cooke's interpretation.

THE Gospel and Modern Thought by Alan Richardson, British scholar and Anglican leader, is a direct challenge to those theological leaders who are in a "revolt against reason." The author believes that the validity of our gospel is capable of thoughtful demonstration, that theology has a distinct place as one of the sciences, and that the science of theology has its own disciplines which may be used in the discovery of God and the orientation of the Christian life. Ministers and church leaders will enjoy this work for its clear thinking and fine writing.

WE have often thought that if Jesus were living today, he would not use the phrase, "Kingdom of God," to describe the good society. If he were an American he would probably use the word, "Community of God," for this word "community" is now current as a description of group life. It is in the community that we both shape our lives and direct our creative efforts as Christians. Realizing this, the International Council of Religious Education called a conference at Columbus, Ohio, in 1947, presided over by Harold E. Stassen, to consider the problems of religious education in relation to community life. This conference, after several days of discussion, commissioned Tilford T. Swearingen, then on the staff of the Council and now pastor of the Oak Park Christian Church of Kansas City, to prepare a volume called *The Community and Christian Education.*

The importance of the book should be measured as much by its emphasis as its content. In its 150 pages,

(*Continued on page* 40)

Churchmen Face Economic Issues

An Interpretation of the Detroit Conference on the Church and Economic Life

By HENRY GADD HARMON*

Muxheim

Doctor Harmon

AT Detroit recently Protestant churchmen spoke their minds on economic issues. It is recorded that *it was not the church that spoke, nor its denominations or agencies.* Nor are conclusions binding upon any person, organization, or institution. It was a free discussion and the findings are but a consensus of those present.

Yet, the conclusions are of real importance to the church, to business, to education, to legislators, and to all persons everywhere for each one present was selected as a churchman. The meeting was sponsored by the Federal Council of Churches of Christ in America. The members were selected by church organizations and related groups. The purpose of the four-day meeting was to discover what Protestant church members think about economic issues.

Churchmen Do Think About Economics

Be entirely certain that church men and women do think about economic issues, that they have decided opinions, and that they express them emphatically. Be equally certain that the range of their judgments is very wide, and thus probably representative of all nations. It was obvious at Detroit, also, that the church with its message of love and brotherhood influenced the thinking of the group on economic as well as theological matters. The effect of the spirit that conquers the heart was evident.

Wide Variety of Viewpoints

The personnel of the conference was interesting. It reflected a great variety of points of view. The clergy was there—bishops, priests, and ministers. However, most of the delegates were laymen. All denominations cooperating with the Federal Council were represented. Quasi-religious groups such as the Y. M. C. A. had a voice. Some of the churchmen were of organized labor, although not representing it. There were men of the A. F. of L., the C. I. O., and a director of the Canadian Labor Union. College professors and administrators sat and debated with members of boards of directors of our largest and strongest industries.

Congressmen, Manufacturers, Laborers

Members of Congress and city councils were present. Officers of the cooperative movement and of the National Association of Manufacturers vied for the floor. Statesmen, theologians, students, and laborers were each heard. Editors of magazines and judges exchanged opinions with members of the Farm Bureau Federation. Among the women was a former member of the cabinet of the President of the United States.

Some were black and some white. Some were rich, others poor. Most were from the United States but some were from other countries. In fact, "all of God's chillen" were represented and at times it sounded as though they had "the gift of tongues."

Reuther and Sargent Speak

Note the principal speakers at the first luncheon which followed a worship period. Arthur Flemming, president of Ohio Wesleyan University, presided. George M. Harrison, president of the Brotherhood of Railway and Steamship Clerks and a member of the executive board of the American Federation of Labor, was the first speaker. He was followed by Herschel D. Newsom of Columbus, Indiana. Then came Walter P. Reuther with his arm in a cast from the effects of a bullet of a would-be assassin. He is the president of the International Union of the United Automobile,

Four speakers at the National Study Conference on the Church and Economic Life at Detroit. Left to right: Herschel D. Newsom, chairman of the executive committee of the National Grange; Noel Sargent, secretary of the National Association of Manufacturers; Walter P. Reuther, president of the United Automobile Workers (CIO); and George M. Harrison, president of the Brotherhood of Railway and Steamship Clerks.—RNS Photo.

*Dr. Harmon is president of Drake University, Des Moines, Iowa.

Aircraft and Agricultural Implement Workers of America (CIO). Mr. Reuther was followed immediately by Noel Sargent, secretary of the National Association of Manufacturers. Here is a variety of points of view and interests.

The conference was well planned to adhere to a specific topic, to give each person a part in the discussions, and to make common judgments.

Keynote by Oxnam

The program began with a worship period. There followed a session in which principal speakers opened specific areas of economic tensions. Next was the keynote address by Bishop Oxnam which stressed the Christian imperative. The conference then broke into six discussion groups each of which met for six periods. Every group had a carefully prepared agenda with splendid source materials. The group findings were drafted into tentative reports. In the last three plenary sessions each paragraph of the report was discussed, amended, and ultimately adopted. The final session was a Sunday worship service with a sermon by Charles P. Taft, distinguished Episcopal layman. There was, however, a sense of devotion in all the heat of discussion.

Some Convictions Expressed

What do these churchmen think? A full and completely accurate statement can be had only from the carefully worded report when it is released. Here are some of the convictions expressed:

It was easy to agree that "As Christians we seek a society of freedom, order, justice, and fraternity in which men pursuing such basic values are continually open to the transforming influence of God's grace."

Approve a Free Society

In self justification there was approval of a "dynamic, *free* society in which there is opportunity to agree and disagree on many important goals for society . . . " but the emphasis on the word *"free"* was by intent.

It was held that the economy should be stabilized at levels of employment providing work opportunities for all ready, able, and willing to work and toward an increasing standard of living.

A just society was held to be one in which the common good is best served when individuals realize fully their responsibility for productive effort in the interest of the society.

There was a "feeling of deep obligation to God to aid low-income groups" and to find remedies for the basic causes of their poverty.

Desire to Avoid Extremes

Approval was given to neither of the two extremes of (*a*) an unregulated price system and (*b*) of allocating of resources and setting prices and production by public authority. The conference took, rather, an intermediate position that "seeks the use of a price system which has been strengthened in its operation and corrected in its abuses through various social controls." The consensus was that an unregulated, competitive price system in America cannot be restored.

Economic stabilization was called for. In times of inflation there should be a decrease in the amount of money in the economy, plus an increase in taxes and the development of a budget surplus. Deflationary times should bring reduction in taxes and public spending.

The use of taxation to reduce inequalities that now exist was accepted as a "desirable procedure from an economic and Christian perspective," and it was doubted if such practices had undermined incentive or reduced over-all production. An example of the application of this principle is seen in the graduated income tax which is accepted generally in democratic countries.

High Level of Education Sought

Each community was urged to do its best to provide an adequate public school education for its young, but federal aid was approved to insure a high level throughout the nation.

Adequate, modern medical, surgical, and other health services for all was seen as a responsibility of society. On the exact manner in which such responsibilities are to be carried out, the conference did not express an opinion.

Power blocs received much consideration and it was concluded that "the problem of making organized groups responsible overshadows all our economic consideration." Cooperatives and collective bargaining were seen as aids toward making economic power responsible.

The disposition of agricultural surplus was attacked but without an agreed-upon solution.

Support of Point IV

President Truman's Point IV program was studied and in general supported as a constructive approach to the aid of less developed nations. Special approval was given to offering technical advice and assistance.

The question of immigration barriers and displaced persons had attention but no final agreement was reached.

War was thought not inevitable, but adequate national defense was demanded.

The atom and hydrogen bombs were held not pertinent to purely economic topics.

Text to Be Made Available

These observations are not an adequate nor complete report of the findings of the National Study Conference. The official text when released will provide a careful statement of each conclusion. It is greatly encouraging to know that, in four days, more than four hundred churchmen could and did come to substantial agreement on a wide range of basic world economic issues.

All discussions stemmed from a fundamental conviction stated by Bishop Oxnam: *"It is imperative that Christians confronting economic issues first accept Jesus Christ as Lord. He is our Savior. . . . Christians must demonstrate that God rules, and that men of different views can be one in the determination to discover his will."*

Congo Changes and the Challenge Grows

By WALTER D. CARDWELL*

THIS morning at seven o'clock I sat by the side of the river under a large cluster of bamboos waiting for our service to begin. Several Congolese church elders chatted with me about the village we were in. They said it was a very old village; it was where Henry Stanley and his men came down the Congo in 1877; it was the first village in this area where the agents of Leopold II, king of Belgium when the Congo State was founded, had stopped to collect wild rubber from the natives.

A little while later as I preached the people sat around me in clusters. Some sat on an overturned canoe that was no longer usable in the water. A few sat on wicker chairs. Most of them sat in semicircular groups, some close by, some farther away, but all listening to the teaching. A few men stood at the edge of the group, not quite willing to identify themselves with the others.

Among the listeners were people from various tribes which today live together by the side of the river. A few decades ago no man from one tribe would have dared to spend the night in the territory of another tribe, but that time is gone. Congolese from many areas now live and worship as brothers. They chose, with me, the place where they would build a house of worship and talked of the future of their church in the village.

Effects of Civilization

This meeting set me to thinking of the changes civilization has brought to the Congo. The people have become accustomed to the coming of new ways. Some now living knew only footpaths or canoes for travel when they were younger, and today they see diesel river boats, and caterpillar road building machinery, and trucks and cars passing their villages daily. They know that many of the old ways are gone and will never return.

The first fear of the missionary today is that a new, well-clothed paganism resembling Western forms will replace the original paganism of naked people with painted bodies. And the last state appears already to be much harder to deal with than the first.

New patterns of life make it evident that the church needs to extend its influence, needs to build strong Christian communities in every village before the newer forms of paganism become deep-rooted. But many villages where we had some kind of church for several decades have not seen a missionary for at least five years. There are scores of villages where the white teacher of Christ might influence the people to build a church and call a preacher, but a missionary can be in only one place at a time.

The challenge grows also in the field of education. The missionaries began with a small school at Bolenge. Now there are large schools on each mission station as well as the Congo Christian Institute. Back in the forest there are scores of schools, but because of the size of the missionary staff they are poorly supervised. The number and types of jobs opening to educated Congo lads has created a stronger desire for education than ever before.

Now, after fifty years, the government promises financial help for all schools that can meet the standards. Our better trained educational leaders want their schools to qualify, but this is impossible unless the educational missionary comes regularly to his aid. That means a much larger missionary staff, and yet the staff is smaller now than ever.

Forces of Industry and Missions

Industrial companies and their rubber and palm-tree plantations bring machinery, new sources of income and regular employment for many Congolese, but cultural and spiritual needs remain unmet until Christianity comes into the changing picture. The Congolese need higher moral concepts, new ideas of cooperation in improving village life. They need to see that unless Christian truths become the foundation of their developing economic, social and political life, the people of Congo will know the ways of unrest and not the ways of peace and confidence. More and more commerce is penetrating to the villages once isolated from the ways of the white man. And as the people leave behind their simpler ways of living, the work of the missionary and the native preacher becomes more difficult.

The Congo Mission has expanded just as government and commerce have. The difference is that the latter have the finances and personnel to take advantage of new opportunities. We of the church must not feel that we are caught short by the rapidity of the expansion of the work we have fostered. Under God's spirit the response of the people has more than matched the conviction and stewardship of the churches that sent out the first workers. We must convince people in the churches of the United States that as the challenge along the Congo River grows, so must the vision and dedication of the sending churches grow.

RECENTLY I had a never-to-be-forgotten experience. About two hundred Christians left the church at dawn singing a favorite hymn as they marched with forty-five new Christians to a place of baptism. Where a cool stream runs out of the forest, under a pole bridge and into the forest again, they formed a semicircle on the bank. Simultaneously three candidates, escorted by three native Congo preachers, walked down the slope into the stream. When the water reached their knees the native preachers left them to advance alone to three missionaries waiting to baptize them.

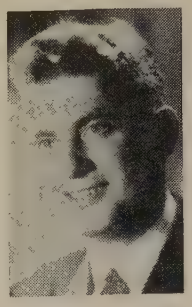
Shy yearnings of the savage
Unfolding, thought by thought,
To holy lives are lifted,
To visions fair are wrought.

*Disciples of Christ missionary in Belgian Congo for The United Christian Missionary Society.

WORLD CALL

"Friends in Christ" Challenge Youth

By HALLAM SHORROCK*



Mr. Shorrock

IN the fall of 1948, a woman student of a Christian college in Tokyo frankly expressed her opinion regarding the Japanese church for its failure to meet the searchings of postwar Japanese youth:

"In this day and age when most college students are trying desperately to keep up with school work—while working long hours at teaching or selling lottery tickets at fifty yen per day in order to buy enough to eat—the material salvation of communism looks much more inviting than the spiritual kind that the Christians talk about. . . . The Communist (student) is characterized as actively working for the sake of Japan's reconstruction; often he cuts classes so that he may have more time for his activities. However, the Christian student is often known as one who is always praying and talking, yet making no attempt to do anything."

Building Through Work Camps

Just this spring, however, a similarly-minded student of two years ago from the same college wrote these words:

"After I came back from the Hakodate work camp, many marvelous things happened along with my Christian work. I talked about the work camp in the U. S. Army Chapel where I attend, in the Women's Club in this city, and to many friends. Many people were impressed by the work camps and wanted to do the same thing that the work camp tried to do, especially the young men in the chapel. . . . Some of them helped me to build an independent building for my Sunday school which I opened last May with only three children. We did this without any funds. At first we got permission to use a quonset hut which was left empty and half-torn down; we fixed walls, roof, windows and doors by ourselves. We did not buy any materials, but we picked up thrown-away boards and were given nails and glass. . . . Right after Christmas, the army told us to tear up the building and move from the place. We did not know what to do at first. I thought I would have to give up. Then there appeared people who wanted to help us rebuild. Now a permanent building for the Sunday school will be completed before long. We are planning to have a swing, sandbox and book shelves inside the house. The children . . . will be very happy to have a building for their own. I plan also to use this building for the Women's Club of this village. All these things I would never be able to do without the experience of the work camp."

It is apparent that there has indeed been a marked development and growth in Japan's Christian youth movement during the past two years. When one studies and traces the development, he discovers three factors that have been instrumental: (1) the International Christian Work Camps; (2) the development of denominational youth departments and the establishment of the Youth Commission, the interdenominational youth agency of the National Christian Council; (3) the witness of the J-3's, more than fifty young American missionaries.

The International Christian Work Camps

As a background for understanding the importance the work camps had upon the strengthening of the youth movement, it is helpful to know the background of youth and student thinking, both immediately after the war and at the present time. Kentaro Shiozuki, one of the National Y. M. C. A. student secretaries, after a survey reports: "Immediately after the war, young people were asking mainly theological questions such as: Is there a God? Why did our gods fail us? What is the nature of the Christian God? Now," continues Mr. Shiozuki, "in the midst of such need, want and sickness, young people are seeking an answer in more material ways. They are looking for some sort of faith that has material implications—something you can see and feel. Thus communism claims many youth. Thoughtful Christian young people are asking ministers: How can we apply our faith to the miserable life in which we find ourselves?"

To this fundamental question asked by today's Japanese young people, Christian work camps were a timely answer. These first International Christian Work Camps held in Asia have proved to be a forceful witness of the Christian church to the great problems surrounding it. They also have been a training ground for Christian young people in learning how *to live* a dynamic, revolutionary faith.

Work of World Council of Churches

The work camps, a part of the world-wide ecumenical work camp program of the World Council of Churches, were held in July and August, 1949, bringing together Christian students and young people from four nations: Japan, China, Korea and America. They were held in strategic points on the three main islands of Japan. The first, in the port city of Hakodate, on the northern-most island of Hokkaido, the port of entry for thousands of repatriates from Soviet Russian prison camps. The second, in and near the atomic-bombed section of Nagasaki on the southernmost island, Kyushu. In both of these camps most of the work was digging sewage and drainage ditches and constructing children's playgrounds for the repatriates. The third was just outside the capital city of Tokyo in a small village called Itsukaichi, where work campers laid the foundations for the National Youth Training Center of the United Church of Christ. Held at a

*Mr. Shorrock is a missionary of The United Christian Missionary Society in Japan. Serving as foreign secretary of the Youth Commission of the National Christian Council, he promotes International Christian Work Camps.

time when so many youth in other Asian countries rally under the Communist banner, the International Christian Work Camps accomplished five main objectives, as noted in the Youth Section report of the Bangkok East Asian Christian Conference. These were ecumenical experience, training for youth work, help to local churches, evangelism and the church's task.

The Development of Interdenominational Youth Work

At the end of the war, almost every Protestant denomination, except the Seventh Day Adventists, were a part of the United Church of Christ in Japan, a church union movement hastened by the war and the demand of Japanese government officials. This United Church emerged from the war very weak, made more so by the rapid withdrawal of several of the larger denominations such as the Episcopalians, Lutherans, Southern Baptists and Presbyterians U. S. (Southern). However, the United Church was the first to recover sufficiently from the war to reorganize its various departments. In 1947 the Youth Department was formed. Its first function was to local districts and local church youth organizations. It is only recently that the idea has been advanced for publishing materials for youth. Other denominations outside the *Kyodan,* which two years ago had no trace of youth organization, have begun to form local and national youth movements.

With so many Christian churches, the Y. M. C. A. and Y. W. C. A., and other Christian organizations carrying on youth and student programs, it became apparent early last year that some kind of interdenominational youth committee was needed to coordinate the activities of all concerned, and to draw up a master plan for the evangelization of Japanese youth. This idea became a reality when in June, 1949, the National Christian Council at its annual meeting voted to form the Youth Commission. The writer was asked to be foreign secretary for the commission and is now giving most of his time to its work.

Work Campers Speak

In noting the recent forward strides that have been made in Christian youth work, it is interesting to examine the conclusions and resolutions of the first meeting of the Youth Commission held in January, 1950, in the buildings erected by last year's Itsukaichi work campers:

"We youth of the Christian church in Japan must realize our great responsibility in the midst of such chaotic conditions in the world, and in Asia all about us. We . . . would make the following resolutions and see that they are carried back to our denominations and local groups:

1. The NCC Youth Commission must have a "key man" in each local district. Local Christian Youth Councils must be organized in the near future.

2. We would recommend the establishment of National Youth Week during the second week in November under the full sponsorship of the Youth Commission.

3. We recommend that the NCC Youth Commission sponsor study groups, consisting of youth leaders from the various denominations and co-opted experts in the fields of Christian marriage, the Christian home and evangelism. In discovering more effective means of evangelism, we would remember that neither the church nor the Y.M.C.A. or Y. W. C. A. are yet adequately touching youth in industry or agriculture. We recommend further, therefore, that special attention should be given to ways of reaching youth in these fields. The student situation in colleges and universities is critical. The Youth Commission must also give positive and quick attention to this matter.

4. An International Christian Work Camp Committee should

Children in Sei Gakuin and Joshi Sei Gakuin, Disciple schools for boys and girls in Tokyo, are prepared for democratic Christian living in the new Japan. At right Mr. Nobundo Oda, principal of Joshi Sei Gakuin (Margaret K. Long Girls' School), sits with judges at the finish line in the annual athletic meet.

be organized under the National Christian Council Youth Commission. Besides this type of service project, there shall be committees to plan summer Caravans, and if possible Youth in Industry and Youth in Agriculture projects this summer.

5. We recommend that in the early part of the summer the NCC Youth Commission should sponsor an Interdenominational Youth Training Conference to offer youth leaders themselves the best in leadership training techniques, and practical suggestions on strengthening the Christian youth movement in Japan.

Young "Friends in Christ" or J-3's

Finally, in analyzing the growth and development of Japan's Christian youth movement since the war, one must recognize what a tremendous effect the coming of so many young missionaries has had upon the young people. In the fall of 1948, a group of some 50 J-3's came to Japan. They are young college graduates and seminary students from the Methodist, Presbyterians, and Evangelical and Reformed mission boards who came to Japan to serve a "missionary internship" for three years before returning to complete their seminary training and re-entering the mission field or entering some other phase of Christian work. The J-3's, some veterans and conscientious objectors, and still more young pastors and students were placed in Christian schools and communities throughout Japan.

The J-3's, besides teaching English and Bible in both Christian and non-Christian schools, have organized many Christian youth fellowship discussion and Bible study groups and are sharing the best they have known in their churches in America. In the International Christian Work Camps of last year, the J-3's were instrumental in the initial planning and setting up of each camp.

The Christian Evaluation

As one evaluates the growth and development of the Christian youth movement in Japan during the past two years, the International Christian Work Camps which strengthen interdenominational cooperation stand out—but especially does the impact of young Christian personalities upon the youth of Japan. The further development and training of Japanese youth will be based upon the young Christians who came from afar to live and share a revolutionary gospel with Japanese youth and students. The years ahead will be crucial ones, for the tide is beginning to turn against the American occupation. And against Christianity, too, because so many times it is mistakenly thought that Christianity and the occupation are synonymous. No amount of money, relief or other material aid from America will meet this situation. There is only one answer: consecrated and well-trained Christian young people, who as "friends in Christ," wish to share the faith, hope and love which they have found in Jesus Christ.

Youth and the Second Half-Century

(*Continued from page* 8)

ment Practices Act and measures to secure entrance into the United States of a larger quota of DP's. One layman responded that theirs was not a political organization and that it was incompetent to deal with such matters. Another layman, a college president, arose quickly to condemn such an attitude as "narrow, unchristian and reactionary." To challenge youth in the next half-century, Christianity must be geared to the tensions pulling upon them. It must be broad in its understanding, Christlike in its application, and forward-moving in its desire to grapple with the real issues of the time.

"Grapes of Wrath" Conditions Spread Across the Country

WRETCHED "Grapes of Wrath" conditions currently besetting migrant farm workers in Arizona and California are being duplicated in other farm sections of the country, according to Miss Edith Lowry, executive secretary of the Home Missions Council of North America. Field reports received this winter by the Council's staff of missionaries and social workers reveal that the plight of migrants in the South and Texas were "as bad in many cases as those reported by the press in California."

Speaking of her own recent visit to migrant areas in Florida, the mission executive described as "shocking" what some of that state's estimated 50,000 migrants have endured. Unemployment caused by an early fall freeze had left 7500 workers jobless in the Lake Okeechobee area alone, with many workers sleeping in vacant lots.

In one camp two mothers died in childbirth due to a lack of medical care—an all too common occurrance, said Miss Lowry. Each mother left six children.

Praises Local Committees

Miss Lowry praised some communities for establishing citizen's committees to hunt temporary jobs for the unemployed.

The field reports from the Rio Grande Valley, Miss Lowry said, expressed growing alarm over the human suffering caused by the wholesale deportation of Mexican "wetbacks," illegal entrants into the U. S. One worker pointed to the large number of children, who though technically American citizens, were being dumped unceremoniously on the Mexican borders along with their parents.

Conditions in the Texas farm areas, the report further stated, is aggravated by an excessive labor supply, a shortage of the normal seasonal work, and substandard housing and sanitation facilities.

Pointing out that unemployment in the country now stands at approximately 5,500,000 Miss Lowry warned that the migrant labor market is becoming "dangerously overcrowded."

"As migrants move into northern areas during the next few months each church group and community should lead the way in welcoming them in their area, making community health and educational facilities available, tracking down 'tide-over' jobs, and doing everything possible to guard against a recurrence of this winter's migrant disaster," she said.

A Program for Young Disciples

By GENE IRVINE*

THERE is small need any more to exert ourselves in an effort to convince the general public of the value, the wisdom, the necessity of providing the youth of the nation, of the church, of a particular profession with every possible opportunity for education and expression. Youth in our day will be seen *and* heard, and their elders are listening. Some have intimated that this is the result of a sense of failure on the part of the elders, an acknowledgment of the fact that they, the adult generation, have failed to bring the world to a condition of peace, that they have not achieved the economic and diplomatic equilibrium toward which they have been fumbling, and that soon the task must be handed on to the next generation. There is nothing like a decisive failure to increase confidence in others.

Most of the leading Protestant communions have developed for the young people of their congregations a full program of activities designed to prepare them for intelligent and morally-responsible participation in the life of their church, their nation and their world. The object of this article, then, is not to justify the time and money thus spent on young people, but to inform our readers, especially Disciple readers, of the variety of young people's activities sponsored by the churches of the brotherhood.

The youth program of Disciples of Christ includes all those from the ages of twelve to twenty-five. They fall into three groups: The Chi Rho Fellowship for intermediates, the 12-to-14 age group; Christian Youth Fellowship for seniors and older young people to about 25; and the Disciple Student Fellowship for those in colleges, universities, nurses' training and other institutions of higher education.

Studying, worshiping and administering their organizations with emphasis on the concepts of fellowship and democracy, the young people of these three groups prepare for the roles they will play as adults in their churches, even while playing an already important role as the youth of these churches.

As members of the Chi Rho Fellowship, the young people are in the seventh, eighth and ninth grades in school, and are just beginning to participate in "young people's" activities. Many of them have just become members of the church or are contemplating this public assertion of their Christian belief. Theirs is a kind of apprenticeship wherein the experiences of worship and Christian fellowship, of stewardship and responsibility for the group are discussed, studied and worked toward. The personal quality of all these things is recognized by the adult leaders of the Chi Rho groups, and boys and girls are helped to achieve their realization.

Chi Rho Fellowship covers all the church-sponsored activities of its members. It is a Sunday school class, a Sunday or week-day evening discussion group, perhaps a junior choir, a hobby group and a social group. In the summertime it goes to camp. It is a scout troop, a district intermediate rally or a world fellowship meet. All these seemingly separate classes and clubs are administered by a single set of democratically elected officers, and the members think of themselves as a unit, a fellowship. Their organization is comparatively simple

*Miss Irvine until recently was an editorial assistant with WORLD CALL.

and flexible. Its committees are usually appointed for a single job or a short period. Adult supervision is important for these "beginning youths" but their enthusiasms and comradeship are distinctly their own.

Having served their apprenticeship in Chi Rho and added a few years to their age, young Disciples move into the Christian Youth Fellowship. As members of the CYF they continue to develop the concepts of worship and participation in Christian activities that they first investigated in Chi Rho. A part of their summer may be spent in Conference or as members of CYF Caravans. The range of their CYF reference is national and even international.

At Conference the young people spend a week in a community as nearly Christian as they can make it. Usually the location is far removed from any city or town, typically in a camp setting where nature study and swimming are easily included in the activities. Worship services and study groups are set outdoors, and even meals and sleeping know a maximum of ventilation. The central purpose of this very pleasant experience is to provide the conferees with a week of Christian education under the best adult leadership.

After graduation from high school, young men and women may participate in CYF Caravans. A Caravan is a group of young people, each from a different church in a different community, who, after a training period of about ten days on a college campus, go to some local church to offer whatever help they can give to the church program. Each Caravan consists of four or five young people. Their services range from repairing or building church property to helping start youth organizations where there were none and familiarizing the congregation with the scope of the CYF's national and international activities. The experience of working with a congregation is invaluable to the development of these young church members, and they have, in addition, the satisfaction of being of service.

During the summer of 1949 the first CYF Overseas Caravan, made up of four young people, served the churches of Great Britain. Here in the United States, three teams, twelve young people in all, worked with eleven churches in Missouri, Iowa and Illinois.

The state and national programs of the CYF are largely directed by the young people themselves. Areas for study are chosen in state, area and national meets. The state CYF organizations send elected representatives to the annual meetings of the International CYF Commission. This Commission, which represents more than 250,000 young people in the United States and Canada, is now preparing for its seventh meeting.

Seventeen colleges and universities in the United States are affiliated with the Disciples of Christ and are members of the brotherhood's Board of Higher Education. In these institutions students find religious education readily available through classes and extracurricular activities and a definite program in operation to maintain and develop their church interests.

The responsibility for Disciple students, especially those in state-supported colleges and private colleges claiming no church affiliation, falls heavily on the Christian churches located near these campuses. If the student wishes to participate in the life of a local church, these are the churches to which he turns. If he fails to bring his church interest to college with him, these are the churches which should turn to him.

The Student Work Office of the department of religious education, The United Christian Missionary Society, has helped establish 166 Disciple Foundations, or student centers, in churches located near college campuses. Such a center, which is a part of the local church, may be housed in the church building, if it is near the college, or in a building or set of rooms handy

to the campus, if the church is too far away. The support of the Foundations comes from the local church, state missionary societies, individuals and the Student Work Office.

In addition to the establishment of Disciple Foundations, the Student Work Office has guided the organization of the Disciple Student Fellowship. The DSF made real news at the end of 1949 when it held the first of what it plans to be quadrennial conferences. Over 400 students from institutions of higher learning from coast to coast attended the Quadrennial, which met on the campus of Drake University in Des Moines for the last three days of the year and climaxed its study and discussions with a service of dedication and prayer on New Year's Eve.

National leadership for these three programs for

Disciple young people is furnished by the division of Christian education of The United Christian Missionary Society, Indianapolis. Executive secretary of the Division is George Oliver Taylor. The Student Work Office, which is headed by John E. McCaw, has already been mentioned. The Chi Rho program is directed by Russell Harrison. The Christian Youth Fellowship has for the past six years been the responsibility of Lester G. McAllister, who resigned as of March 1 and has not yet been succeeded.

State and area directors of religious education work

between the local groups and the national staff. In many instances, state youth organizations are highly developed, holding frequent state-wide meets and publishing their own youth newspapers.

Important as these national and state leaders are, their efforts would be completely futile and frustrated without the local churches where their dreams are put into action and fulfilled by enthusiastic and earnest Chi Rho, CYF and DSF groups. Here in the local church the interest must originate. From the national and state offices come guidance in organization, study materials and other helps which have behind them the experience of many specially trained youth workers. But adult leaders for the individual fellowship groups must be found in the individual local churches.

Although the young people's groups are an integral part of the brotherhood of Disciples of Christ, their young constituents are not unable to see beyond themselves or their own brotherhood. Interdenominational activities attract them frequently, as does any opportunity for an exchange of ideas and a broadening of friendship areas. Joint meetings of Disciple and Baptist youth groups have almost ceased to be newsworthy, and in some communities the two groups have combined to form one organization.

With youths of other denominations, Disciple young people since the war have participated in summer work camps in war-damaged countries. Contributing a part of their summer vacations and largely supporting themselves financially, the members of these work camps have done the actual labor involved in restoring and building churches and other buildings in answer to war-created needs. Their building, performed shoulder to shoulder with young people of the host nations, is not limited to structures of wood and cement; the intangibles of international friendship and understanding are built equally strong.

Also material evidence of the young people's feeling that they are a part of their church and of the world, and that they share in responsibility for them, are their monetary contributions to the support of their own programs and to relief work of their own communion and interdenominational agencies. The Christian World Friendship Fund, supported by Chi Rho and CYF organizations, has a goal of $60,000 this year. This money will go toward support of missionary work in China, the Philippines and Japan; to Disciple home missions work with migrants, the Yakima Indians, sharecroppers and others; to the work of the interdenominational Home Missions Council; to the provision of furloughs for missionaries; and to the support of the work of the national directors of Disciples youth work.

Character bonds, sold in denominations of one dollar to individuals in summer conferences, support the International CYF Commission and the United Christian Youth Movement (interdenominational young people's organization); they provide subsidies for new conferences in the United States and in mission lands; they contribute to the youth program of the World Council of Churches and to CIMADE, a French youth group working with displaced persons; they also contribute to the International Christian University being founded in Japan; and some of the money from the sale of these bonds is sent to Church World Service earmarked "War Orphans."

Not all the young people of this country are members of churches sharing in the well-planned programs provided by the churches for their Christian development. But all of them, church members and non-church members, have begun their lives in a civilization which threatens to tear itself apart. They are strangely optimistic under the circumstances. And they are, almost without exception, receptive to ideas by which to halt and redirect the tendencies of their crazy world. If among this hopeful and earnest generation there is a large enough faction whose growth has been moral and spiritual as well as intellectual and physical, perhaps Christianity will, after all, have a say in what becomes of mankind.

Women and WORLD HIGHWAYS

"Our Daily Bread"

IT is not enough that the church women of America should cook and sew and type and teach. It is not enough that they should bear and bring up children, and instruct them in the great fundamentals of their relationship to God, and to their fellowmen. It is not enough that American women should be companions to their husbands, and often bread winners besides. They have been greatly blessed; and from them to whom much has been given, much will be expected.

Today the women in the United States own sixty per cent of the deposits in our savings banks; are the beneficiaries of two-thirds of the insurance policies. They are also the purchasers of eighty per cent of our consumer goods; fifteen million women are themselves engaged in industrial work. Women, therefore, bear a great responsibility to our whole economic system. So far we are not fully conscious of the influence which is ours.

With these words Mrs. Harper Sibley, president of the United Council of Church Women, issues the call to *May Fellowship Day,* May 5, 1950. This is a day, sponsored by the Council, when Protestant women of America come together in their communities to consider questions affecting human welfare in their community life.

This year the theme of May Fellowship Day is "Our Daily Bread." Bread is the symbol of man's basic economic needs—food, shelter, health, education. Involved in the consideration of "our daily bread," therefore, are questions of living standards, employment, wages, housing, health services, educational facilities, relations between economic groups, family welfare.

Women and a Christian Economy

Women have a peculiarly close vantage point for understanding these problems. They are dealing with economic problems every day of their lives. They are employers, of plumbers, electricians, household help. They are consumers, of the wide range of commodities which are required to meet the material needs of families. They are managers of income, regulators of standards of living. Fifteen million of them are themselves wage earners. Every woman is an economist—good, bad, or indifferent!

Christian women have a peculiar interest in the building of an economy that will insure not only for themselves and their own families, but for all individuals and families, an adequate and satisfying life. As church women they have reached out in sympathy and practical helpfulness to the needy—the poverty-stricken, the disadvantaged, the insecure. But their Christian concern drives them also to examine the causes of these needs. And often it has been found to stem from low wages, joblessness, economic instability.

"Johnnie, the delinquent child, who is so often in trouble, may need healthy recreation or an understanding teacher, but more important still, he may lack loving care because his mother has to be away long hours at work; or because his father has not the dignity and confidence which come from a regular job. Bob and Betty, young parents, groping for stability after the shattering dislocations of depression and war, search for economic security on which they can, at long last, build their new home. The Negro citizen, or the citizen of European, Mexican, or Oriental background, is gladdened by demonstrations of interracial good will, but it is the chance for fair employment opportunities that gives him the deepest sense of individual worth."[1]

Christian Solutions to be Sought

It is such basic problems as these upon which church women will turn the light of Christian principles in their May Fellowship Day discussions and for them seek Christian solutions. Some of these solutions will ultimately be in the realm of legislation, of agreements between management and labor, of governmental policy. Many will *begin* in the home, in attitudes which children learn through table conversation and family practices, in dealings with those of a different economic group, in employer-employee relations. Some will begin in the economic and social practices of the church. There are many convenient handles by which Christian women—as citizens, as homemakers and mothers, as church members—may take hold of the problems of the bread by which men live. The study on May Fellowship Day will undoubtedly help them to discover some of these.

[1]From **Our Daily Bread**, a Fact Book for May Fellowship Day, issued by The United Council of Church Women.

Is Leadership Your Problem?

DOES your organization deliberately *plan* to train its leaders for their tasks? Do you "hand-pick" a few people each year to attend the adult conference in your state, to acquire new inspiration and new skills in the particular job that is theirs? Study the courses offered in your area this summer. Then select people to attend *for a reason*—present leaders to improve their work, prospective leaders to get training needed to begin work.

Missions is basic to the work of every women's organization. The best possible leadership is needed for this important area. In addition to opportunities in our own adult conferences, interdenominational missionary conferences are held each summer in various parts of our country. These conferences have outstanding leadership. They offer courses on the current mission study subjects, general missions courses, challenging addresses, rich fellowship with missionaries and nationals. Perhaps someone from your group can at-

(*Continued on page* 40)

Crusade Progress

A Brotherhood on the March

Week of Compassion

WEEK of Compassion offerings are beginning to be received in the national office as this page is written. Indications are that it was widely observed. Since the 1950 offering was inclusive of other causes in addition to relief and rehabilitation through Church World Service, many churches made the Week of Compassion an occasion for launching an all-out effort to complete their total financial goals by June 30, 1950.

A Great Hour in Gay-Lea

As a forward step in its revitalization program the historic Gay-Lea Christian Fellowship Church, Nashville, Tennessee, participated in the period of preparation and the observance of the Week of Compassion with its final Great Hour of Sharing offering. The members having been prepared through the Brotherhood Dinner, February 23, brought their offerings forward to the "Empty Bowl" in the Great Hour. The amount was $166.81. There are fifty active members.

Crusade Builds Churches

It is simple to say that 42 grants totaling $78,550 have been made to new congregations from Crusade funds already received by the Board of Church Extension. But that does not tell the story, for here the Crusade is translated into wood, brick and stone.

Vista La Mesa Christian Church, San Diego, California, was sponsored by the Southern California Christian Missionary Society. The first unit of its building was constructed with the aid of a substantial loan and a grant from Crusade funds. The Bible school attendance is running over 250, with facilities to care for only half that number.

Awaiting the time when funds are available for Crusade grants are many new churches. Among them are:

Richland, Washington, a new congregation with a Bible school attendance which has increased from 23 to 249 in one year.

Lake City, Seattle, Washington, organized in 1948. A lot has been purchased, and it is estimated the first unit of a building will cost $26,500. A grant to assist this young church will be made when funds are available.

If the Crusade Succeeds

More than 4500 different patients were examined and treated in our mission hospital in Damoh, India, during the year 1949. Dr. Don Rice pleads for more room to meet the growing needs. If the Crusade financial goal is reached, Damoh hospital will receive $20,000 for an additional building.

Dr. Rice's father, Ray Rice, writes from Mungeli, India, "The middle school of Jarhagaon will receive a greatly needed building. The four classes now meet in a little line of houses. The boarding school which is greatly over-crowded will get a new home where the boys can live comfortably, and so it goes if the Crusade succeeds."

It Has Stimulated

Kenneth Johnston, as State Crusade Director of Oregon, leads that state in its efforts to complete its financial program in the Crusade by June 30, 1950.

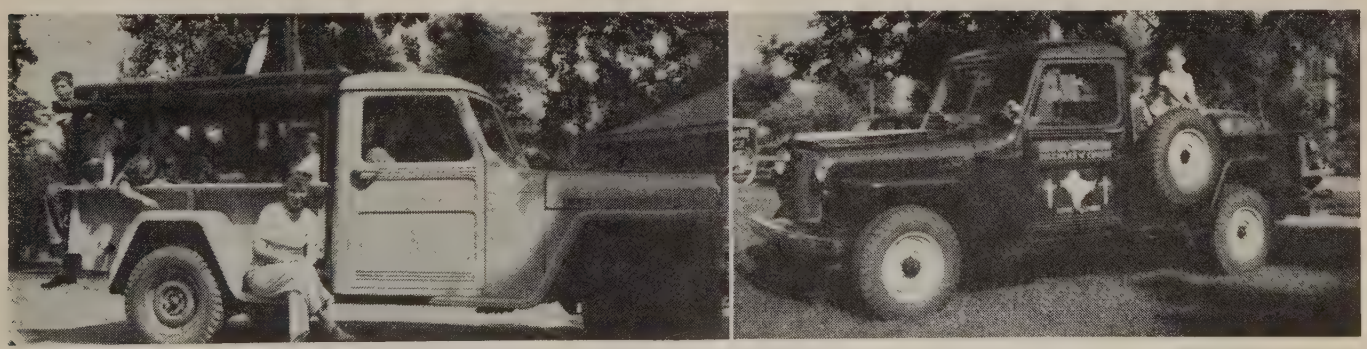
Kenneth Johnston

As pastor of the First Christian Church of Dallas, Oregon, he has made of his church an excellent example for other churches in his state.

Writing of the Crusade in the Dallas Church he says, "It has stimulated our congregation to give themselves more effectively in the service of Christ. It has made them aware of the fact that we are a part of a great brotherhood with a world task to perform. Our local church is much stronger because of our greater effort for others through the Crusade."

Complete success in the Crusade merely puts us in starting position to begin the real race to which the Christian gospel calls us.

—Gilford E. Olmsted
Sioux Falls, S. D.



Crusade Cars Carry the Gospel

Through swampy jungles and over narrow mountain paths our missionaries have carried the good news of Jesus and have relieved suffering, often traveling by foot, bicycle, and ox-cart through long tedious days. Roads are still rough, but with their opening for commercial transportation, immeasurable savings in time and strength are being made with automobile travel. Cars are now a necessity on the foreign fields. At left is the jeep, a Crusade car, given by Church of Christ, Ashtabula, Ohio, to its Living Link missionary, Dr. Kenneth Bonham, Pendra Road, C. P., India. At the right is another car, the "Jungle Gospel Chariot," given to the L. Franklin Whites by their Living Link churches—University Place, Oklahoma City, the First Christian Churches of Chickasha and Duncan, Oklahoma, and First Church, Paducah, Kentucky. The young people of First Church, Garden City, Kansas, helped also. Part of the money for this car came from Crusade funds.

Isabel—Mother, Citizen, and Friend

By IRENE ESCHLIMAN*

WE first saw Isabel as we wearily climbed the wooden steps of her sturdy frame house that was to be our home during the school year in the Abra Mountains of the Philippines. At that moment the house was our first concern, but as time progressed Isabel became to us an outstanding personality and a symbol of Tinguian womanhood at its best.

Isabel, widowed by the after effects of a war tragedy, manages her fields, her household, and her five children with the efficiency of a general. We are not conversant in the Tinguian dialect, but frequently the state of the household can be accurately understood by following the tones and cadences of Isabel's voice. We should like to introduce the various "Isabels" that we see in the course of a day.

There is Isabel the *Mother* who, in tones of love and concern, demonstrates with much sign language just where small Ruis is *nasakit* (in pain). The mother is also evident in the slow, painstaking care with which she learns to construct a dress for Ingay or little Dominga. The work-scarred hands approach the unaccustomed task gingerly, but soon find that deftness which seems to be born into the fingertips of every Filipino woman. "I do not need new clothes for myself," she told us through an interpreter, "but I want my children to have them." Mothers are mothers the world over!

We meet the mother again as she comes up the steps with a huge basket filled with edible roots, plants, vegetables, fruit, and—yes—insects to supplement the steady rice diet of her family.

Occasionally the mother must turn disciplinarian as when young Ocias, her second son, hid in the rice fields one morning instead of attending classes. Abraham, her eldest, dreams of becoming a doctor, but he sometimes incurs maternal displeasure. Quinn, the middle one of this family of five, gets into less trouble than the others. His shy smile and helpfulness on all occasions indicate his even temper and pleasant disposition.

When small daughter Ingay shoos away the assembled children who eagerly want to watch all that goes on in the clinic, she carefully closes the door on their retreating backs and tiptoes her own return to that fascinating room and watches through the curtain. After repeating this procedure a few times, she announced that when she grows up she will become a nurse. At first Isabel was delighted. Then she remembered Tinguian custom. "But," and Isabel smilingly began clapping her hands in the rhythm that indicates a wedding, "Alan." By this we learn that our little Ingay, aged seven, has for a long time been contracted to Alan, a son of the leading family of the *barrio*. Tinguian custom being what it is, we doubt whether nurse's training will ever find a place in her schedule.

Isabel, the *Citizen*, offered us the use of the space below her new house for a temporary classroom when the new high school was opened. Then living quarters for the American teachers were needed, and Isabel's family, including Grandmother, retired to the old house and left the Americans in possession of the new house. Her compensation is the assurance of high school privileges for her children, and a sense of being a progressive member of her community.

Meet Isabel, standing, her mother, and the three youngest of the five children.

ISABEL, the *Housekeeper*, is the best of her kind, but her methods would make our Pennsylvania Dutch mothers shudder! The kitchen of her house-on-stilts has a bamboo floor. Refuse of all kinds unceremoniously falls between the cracks where it is disposed of at once by the pigs waiting below. If she has a piece of meat to cut up for cooking, she squats on the floor, holds her *bolo* (large knife) handle between her big toes, rests the blade upon a sturdy block of wood, and draws the meat across the blade's edge.

When Isabel entertains her friends, all that is necessary is a huge pot of rice cooked over the three upright stones set in a platform of ground that serves as her stove. The meat of a small pig, cooked in another of her clay cooking pots, completes the feast. The guests squat on the floor around the eight-inch-high table in the kitchen and eat with their fingers.

Bed making is a simple affair. The woven mats are spread on the bamboo slats that form the floor of one end of her big room, and blankets are added. The thing that impressed Isabel most on a visit to Bangued was the small screened bed that a two-year-old has "all to himself!"

The remainder of Isabel's big room is floored with narra, the aristocrat of the Philippine forest. The narra floor can be polished to a mirror-like finish by using a mixture of kerosene and parrafin. Pieces of cocoanut shell worn on the feet of Abraham or Ocias provide the lustre when they "skate" over the floor. Even though her methods differ from ours, we agree that Isabel "looks well to the ways of her household."

Isabel, a *member of the tribe*, we shall meet next. The scene is the funeral of her sister-in-law. During the three years since her husband's death, Isabel has taken no part in tribal ceremonies. But the completion of the obsequies requires participation by a near relative, so that the "old men" sent for Isabel. She did the honors in full Tinguian regalia. Her tapis (straight piece of cloth wound around the body for a skirt) was of handwoven white material edged in red; with her straight blue sleeveless blouse she wore strings of bright beads. Her hair was arranged in the manner prescribed for a woman. ("Lady" is the exclusive title of the unmarried.) The hair was held in place with bands of beads. Hairpins are innovations used only by the younger girls.

The death in the family, and the reason for her long non-participation, made it a doubly solemn occasion for Isabel. As she came down the steps, her face was more serious than we had ever seen it. Slowly she took her place in the open space before the house; holding the ceremonial towel in her hands, she took a few graceful steps to the haunting rhythm of the *ganzas*. Then she solemnly shook hands with the man who had been executing his prescribed steps across the open space, and the funeral was officially ended. Since that time Isabel has enjoyed attending the get-togethers of the tribe.

(*Continued on page* 31)

*A teacher in an Abra Mountain high school, Philippine Islands.

ONE'S summer may be planned so as to combine recreation with creative educational experiences. Summer programs planned for adults of our churches provide opportunities for personal enrichment and from learning new skills and techniques for the responsibilities which they may carry throughout the year.

These programs are varied and are planned with the thought that most leaders have available a limited amount of time and desire to use it constructively. They are offered to meet the needs of adults and combine educational features with inspiration, fellowship and recreation. Experienced and trained leaders are secured for the faculty personnel, and courses are selected on the basis of local church needs and established educational methods.

Your church needs your talents and skills and invites you to avail yourself of the best opportunities offered for personal growth. Moreover, your church is interested in you as a lay member and wants to help you grow spiritually and intellectually because it is aware of your latent possibilities.

A schedule of dates and places for laboratory schools, adult conferences and family camps for 1950 are given here in order to help interested persons find these centers of activity. Further information may be secured by writing to state or area offices of religious education, or to the Department of Religious Education, The United Christian Missionary Society, 222 South Downey Ave., Indianapolis 7, Indiana.

Observation-Practice School in Adult Conference

1950 Creative Summer Activities

Laboratory Training Schools

Date	Place
Southwestern Region	
March 10-25	[2]Enid, Oklahoma
April 23-29	[1]Sherman, Texas
May 28-June 3	Plainview, Texas
May 28-June 3	Harlingen, Texas
June 4-9	[1]Oklahoma City, Okla. (Negro)
June 4-10	Fort Worth, Texas
June 4-10	Lufkin, Texas
June 25-30	Enid, Oklahoma
Southern Region	
May 21-27	Alpine, Tennessee
May 28-June 3	Little Rock, Arkansas
June 4-9	Birmingham, Alabama
June 4-10	Jackson, Mississippi
June 4-10	Chattanooga, Tennessee
June 18-24	[1]Westpoint, Mississippi
June 19-July 1	Atlanta, Georgia
July 9-15	St. Petersburg, Florida
Eastern Region	
Feb. 20-March 4	[2]Lexington, Kentucky
April 30-May 5	Covington, Kentucky
May 15-20	Louisville, Kentucky
May 29-June 3	London, Kentucky
June 4-10	Piedmont District, Va.
June 5-10	West Liberty, Kentucky
June 11-16	Mt. Sterling, Kentucky
June 11-17	Muncie, Indiana
June 18-24	Cleveland, Ohio
June 18-24	Butler, Penna.
June 25-July 1	Princeton, Kentucky
July 1-8	Roanoke, Va. (Negro)
July 10-14	[1]Philadelphia, Penna.
July 16-22	[1]Bethany, West Virginia
Central Region	
June 3-10	Albany, Missouri
June 4-10	Hutchinson, Kansas
June 11-17	Quincy, Illinois
June 11-18	Parson, Kansas
June 18-23	[1]Jefferson City, Missouri
June 25-July 1	Ottumwa, Iowa
June 25-July 1	[2]Fremont, Nebraska
July 10-22	[3]Faribault, Minnesota
Western and Northwestern Regions	
April 29-May 13	[2]N. C. C., Oregon
June 4-10	Phoenix, Arizona
June 4-10	Salt Lake City, Utah
June 24-July 1	Tulare, N. California
June 25-July 1	[3]Denver, Colorado
July 9-14	Pomona, S. California
July 9-15	Salem, Oregon
July 10-15	[1]Gwinwood, Washington
July 16-22	Deer Lodge, Montana
August 7-12	Greenacres, Wash.
August 7-13	[1]Ketchum, Idaho

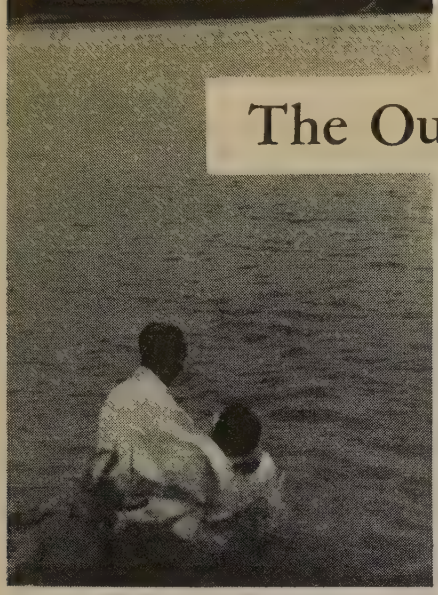
[1]Observation-Practice Schools
[2]Religious Education Practicum
[3]Interdenominational
[4]Regional Family Camps

Adult Conferences

Date	Place
Southwestern Region	
June 4-10	Mineral Wells, Texas
June 16-18	Ceta Glen, Texas
June 18-24	Center Point, Texas
June 25-30	Brownsville, Texas
June 25-30	Lake Brownwood, Tex.
June 25-30	Athens, Texas
Southern Region	
June 26-30	Eureka Springs, Ark.
July 9-14	Salisbury, North Car.
July 9-14	Bethany Hills, Tenn.
July 24-29	Valdosta, Georgia
August 21-25	Pass Christian, Miss.
Eastern Region	
July 3-7	Lynchburg, Virginia
July 8-15	Winnipesaukee, N. H.
July 16-21	Bethany, West Virginia
July 16-22	Bethany Beach, Del.
July 16-22	Bluffton, Ohio
July 23-29	Crystal Beach, Mich.
August 6-11	Indianapolis, Indiana
August 6-12	Hiram, Ohio
September 1-4	Camp Angola, N. Y.
September 1-4	Bethany Park, Indiana
Central Region	
June 11-16	Eureka, Illinois
June 12-17	Monett, Missouri
July 14-16	[3]Minneapolis, Minn.
July 16-23	[3]Lake Geneva, Wis.
Aug. 26-Sept. 2	[4]Troy, Missouri
September 2-4	Des Moines, Iowa
September 2-4	Goddard, Kansas
Western and Northwestern Region	
May 19-21	Pacific Palisades, Calif.
June 26-July 2	Turner Camp, Oregon
July 10-15	Gwinwood, Washington
July 23-29	[4]Greenacres, Wash.
August 7-12	Greenacres, Wash.
August 7-13	Ketchum, Idaho
September 2-4	Beulah, Colorado
September 2-4	Crestline, California

The Outlook for Missions in Japan

By KENNETH C. HENDRICKS*



THE Spring of 1950 in Japan finds Christian opportunity still great almost beyond belief. The ingathering of some forty thousand converts during 1949 by the combined Christian forces at work here is only an earnest of what can happen with a continual stepping-up of personnel and general integration of the many-sided approach to the heart of this nation of eighty million persons. Old-time religious attachments do not mean so much to many families as they once did. There is an open-mindedness which amounts in many cases to outright request for leading in new paths.

When a Buddhist grandmother exerts her influence to get her granddaughter into Margaret K. Long Girls' School, knowing that she will probably be a baptized Christian at her graduation six years hence; when the wife of a Shingon (Buddhist sect) priest makes a contribution of money to the building of our new church at Koiwa; and when the Sunday school at Koiwa, now meeting in a residence until the new building is complete, dare not advertise for pupils because it already has more than it can handle with ninety per cent of the immediate neighborhood already sending its children—only a real skeptic would fail to grant that opportunity abounds. To be dilatory in meeting this rare challenge would be inexcusable negligence on the part of the churches in Christian lands.

The work of Disciples of Christ through The United Christian Missionary Society would seem to be entering a gratifying phase of new development and progress. For years before the war, the Mission in this country was understaffed and on a shoestring budget. Had the losses in buildings and equipment been as drastic as those of certain other Missions, the task of rehabilitation might seem almost inconceivably great without either allocation of funds from other fields or such a stepping-up in giving on the part of our brotherhood as to strain the imagination. We did lose about one third of our church buildings and a day nursery by the incendiary bombing, but our large school plant with some ten buildings, our hospital in East Tokyo, and our missionary residence on the campus were left undestroyed, a substantial base of operations for the future. However, all are now in a sorry state of repair.

Thanks to a first installment of $11,000 from Crusade Funds, in addition to certain monies which were available from property sales that occurred just before the war's outbreak, both the School for Boys *(Sei Gakuin)* and the Margaret K. Long Girls' School are becoming outstanding Christian educational institutions which we are not ashamed to show to visitors. Through relief food and clothing we have been able to give needed nourishment and self-respect to our large corps of teachers, greatly enhancing their morale.

Within another year, or less, our destroyed church buildings will have been restored. Some of the congregations have gotten along in makeshift fashion in order to build well for permanent growth. In addition, a lovely chapel has been built for the Nakano congregation. The hospital unit of our social settlement work in East Tokyo has recently been enlarged; its service to a large poverty-stricken area is substantially increased.

Out in the beautiful countryside, on the Nagatoro River at Yorii, the new home for foundling infants, Jewel Pool Garden, has been a notable addition to the Christian work of Disciples of Christ in Japan. Only recently the prefectural authorities have made an offer of a million yen (almost $3000) for the expansion of this valuable service. The institution has brought favorable publicity to the locality, even having drawn the special recognition of the Emperor.

It has become possible to build at least two new homes for missionaries, so that the staff can be substantially increased. Counting one on furlough, there are now ten missionary workers on our staff, instead of the four who held the bridgehead for nearly three years. The work of the schools, churches, and East Tokyo Institute, as well as that of the foundling home, has been definitely stimulated by the arrival of the new personnel, all well trained and enthusiastic. It is expected that each year will bring additional workers to this field where the response to every effort is so challenging.

As certain Japanese leaders who have been enabled to study in America since the war came back to our work, each is the equivalent of a new well-trained missionary. There have been several deaths among our older pastors, worn feeble through the war years, but fortunately there is an encouraging number of young men and women volunteering for full-time Chris-

*Mr. Hendricks is a missionary to Japan with The United Christian Missionary Society. He returned to his field of work in February after a brief furlough in America.

In the picture at the left is Mr. Ishikawa (in dark coat), pastor of the Koiwa church. On the front row are baptismal candidates, except Mrs. Ishikawa who is at the right. The others are members of the Koiwa church. In the picture above Mr. Ishikawa is baptizing a candidate in the river. Lower right is a Japanese kindergarten group at play.

tian service training. In the near future we should be providing a dormitory and fellowship center through which to build and maintain a unity of purpose within this growing up of young people who are taking up the torch of Christian service. Another hopeful development is the School of Christian Living which has week-end sessions to train lay workers for more efficient activity in local churches, in evangelistic witness, in social service projects, and in living the Christian life at its best in the home, at employment, and in helping to create a more Christian social order.

The missionary staff now numbers eleven, counting little one-year-old Karen Shorrock whose circle of influence is by no means small. Her father and mother, Hal and Helen Shorrock, are now among the veterans of the postwar contingent of young missionaries, and have proved themselves valuable youth leaders on a Protestant-wide scale. The successful Christian work camps of last summer were largely promoted by the Shorrocks, he in his capacity of foreign secretary of the Youth Commission of the National Christian Council of Japan. Hal and Helen have given valuable assistance to our Boys' and Girls' schools, both in the classroom and in extracurricular activities.

Mrs. Shorrock and Mrs. Hendricks have given leadership in kindergarten work, and have supervised the distribution of relief goods through schools, churches and our hospital. Mrs. Hendricks also teaches in the Girls' school, and is on the board of trustees of Tokyo Woman's Christian College. The writer serves as secretary-treasurer of the Disciples of Christ Mission, and is representative of our group on various committees concerned with the interdenominational Christian program for Japan. General evangelistic work, in city and rural areas, however, is his main interest.

Miss Margaret Lawrence, China missionary temporarily in Japan, Misses Daisy Edgerton, Mary Kay Sluder and Adele Bower, China Mission appointees, and Mr. and Mrs. Aigi Kamikawa are the newer arrivals in Japan and are assisting greatly in the schools and are conducting English Bible classes. Miss Bower is assisting in the social service work of the hospital and orphanage.

The greatest need now is for rural workers. Several couples with rural background and interest should be made available at once. In city and country an open door stands before us. May the church in America speedily help the church in Japan to take this nation for Christ in the strategic period just ahead! If we fail to act speedily and adequately the opportunity may not come again.

Isabel—Mother, Citizen and Friend

(*Continued from page* 28)

It would be unfair not to introduce *Isabel of the fields.* Plowing and harrowing the flooded terraced fields is usually the work of men, but in this family Isabel and Abraham do it. Then comes the painstaking planting of the individual rice seedlings. She spends days at this task, squatting in the muddy water. This is distinctly women's work; the men and boys "do not know how to plant" we are told.

Between the planting and the harvest comes the endless task of "cleaning" the fields. Each weed is pulled out by hand. The rocky walls of the dikes are likewise divested of weeds, while the short grass and ferns are allowed to fill in the crevices, making these necessary walls veritable rock gardens between the rice paddies.

At harvest time there is the stalk-by-stalk cutting, tying into bundles, curing in the tropical sun, and carrying to the granary. This last is in itself a back breaking task. Abraham carries his over his shoulder, ten or more bundles of the heavy grain on each end of a bamboo pole, while Isabel winds her way to the granary with a mammoth basket of the heavy grain on her head.

But the end of toil is not yet. Pounding out the rice for family use becomes almost a daily ritual. The heavy pestle which she wields with apparent ease makes us groan with one lifting. At almost any hour of the day the rhythmic thump—thump—thump of rice pounding can be heard in some part of the village.

Isabel may be classed as one of the rich farmers with the fields she owns in her own right in addition to those that were her husband's, but definitely she is not one of the "idle rich."

When One Church Helps Another

By CHARLES H. WEBB

COURAGEOUS leadership and cooperation, a deep concern for the community and the Kingdom of God, and a fertile field will produce a church any day in the year. In many localities across the nation these features are converging to produce new churches.

Prospects for new churches are indeed good: (1) where there is a new residential area resulting from the aggravated drive for adequate housing; (2) where there is a gradual resuscitation of life in communities that surrendered hopes and programs when their citizens abdicated for wartime industrial and military careers; or (3) perhaps where there is a well-established community that has been chronically overlooked by those seeking church sites.

One very appropriate example of how a set of favorable circumstances was transformed into a new and promising church is that of the Riverview Church of Memphis, Tennessee. The new $22,500 structure stands today in the recently developed residential section of the city, a visible testimony to a church with a missionary zeal and a pastor with sharp, unselfish outlook and enviable leadership ability.

Riverview Church, Memphis, Tennessee

Charles H. Webb for the past year has been the national director of church development and evangelism for the National Christian Missionary Convention with headquarters in Indianapolis, Indiana.

Blair T. Hunt, pastor of the Mississippi Boulevard Church of Memphis, and Dr. J. E. Walker, a successful businessman and chairman of the church board guided their church to the point of accepting responsibility for purchasing the lot, negotiating a Board of Church Extension loan, and the employment of a contractor.

When the building was completed and even before there was a member for the new church, leaders of the Mississippi Boulevard congregation sought and found a minister. Arrangements were made with the department of church development and evangelism of The United Christian Missionary Society for some financial aid toward the minister's salary. Today Leonard Brown lives in a comfortable house, receives a modest salary, and serves a church and community with a promising future. He is a former student of Jarvis Christian College and a native of Texas. Mrs. Brown is also a Jarvis graduate, and until last June was the director of missionary organizations-education with the National Christian Missionary Convention.

The Riverview Church is a living memorial to the impressive leadership of the Mississippi Boulevard Church. But the church is more than that. It is a testimony of great faith and noble endeavor.

Because we grow we know we are alive. To be able to accept growth painlessly is to be able to provide ministerial leadership for the new churches.

WORLD CALL

Classroom and Campus

Edited by
HENRY NOBLE SHERWOOD

Hiram College
Hiram, Ohio

IN connection with the Centennial, an educational conference was held April 28-29. Outstanding leaders in the field of education, and ministers and laymen from Ohio churches were present.

A new $300,000 dormitory for girls has been approved. Construction will begin very soon. The building will bear the name of Centennial Hall. It will accommodate approximately 82 girls and is planned to be ready for occupancy when the college opens in September.

Kansas Bible Chair
Lawrence, Kansas

Interest in Bible courses at the University of Kansas is on the increase as evidenced by the steadily enlarging enrollment which has reached 744 this year, despite the decrease of the general enrollment of the University. Bible courses are offered through a cooperative School of Religion of which Dr. Harold Barr is dean. He is also dean of the Disciples' Kansas Bible Chair. Dr. Barr's own classes this term have an enrollment of 246, of whom 140 are graduating seniors. An article describing the religious teaching at Kansas University appeared recently in *Religious Education* and has been abbreviated and reprinted in the K. U. Alumni Magazine.

Dr. Arthur Compton was the principal speaker for Religious Emphasis Week observance. Tom Parish, minister of Central Christian Church, Kansas City, was the Disciple representative.

Texas Christian University
Fort Worth, Texas

Texas Christian University is the first college or university in the country to record classical music under its own label. Five compositions of Don Gillis, eminent TCU alumnus and production director of serious music for the National Broadcasting Company, New York, have been recorded by the New Symphony Orchestra, London, and will be ready for sale during the coming months. Mr. Gillis is personally sponsoring the project. TCU will share in the profits; the proceeds will be used to commission new compositions and to provide funds for scholarships. "Symphony No. 7, Saga of a Prairie School," which Gillis wrote for the 75th anniversary of Texas Christian, will be the first work ready for distribution. Albums will be $5.00 and can be ordered from the School of Fine Arts.

Another eminent name added to the faculty roster for the spring term is that of Horace Whitehouse, appointed visiting professor of organ and A Cappella Choir director. He recently retired as professor of organ and church music at Northwestern University and has been a prominent figure in Chicago music circles for more than twenty years.

A new volume of Southwestern poetry, *Signature of the Sun,* edited by Miss Mabel Major, professor of English, will be published May 15 by the University of New Mexico Press. Collaborating with Dr. T. M. Pearce, head of the English department at the University of New Mexico, Miss Major worked on the volume under a Carnegie Foundation grant-in-aid. It will be the only up-to-date and complete anthology of Southwestern verse.

Scholarships totaling nearly $60,000 in aggregate value are helping 379 students get their education at Texas Christian this year, a tabulation by the University statistical office shows. Ranging from $50 to $1200 for the school year, the 379 scholarships are held by 59 high school honor graduates, 204 ministerial and Christian service students, 41 winners of special gift awards and endowed funds, 15 foreign students, and 60 music students of exceptional ability.

Lynchburg College
Lynchburg, Virginia

Holy Week was observed on the Lynchburg College campus, April 2-9, with Allen B. Stanger, director of religious activities, serving as coordinator of the program. Communion service was held on Thursday evening with Mrs. D. Giers, assistant Professor of Spanish, as director; the three-hour service on Good Friday was under the leadership of Mrs. Christine Wells, associate dean of students; and on Friday evening the presentation of *Everyman* was directed by Robert Hailey. Holy Week has become a very high point in the college life of Lynchburg College.

The Jennie Cutler Shumate lecture on the Christian ministry was delivered this year on March 9 by Dr. Edwin T. Dahlberg, minister of the First Baptist Church, Syracuse, New York. Dr. Dahlberg is an eminent minister of the Northern Baptist Fellowship. His message was challenging and representative of the finest of Christian preaching.

The annual McReynolds Essay Contest on Citizenship will be held this spring on the subject, "What Shall a Citizen Expect of His Government?" This contest has been carried on annually since 1942 and is in honor of the donor, the late James Clark McReynolds, former Associate Justice of the Supreme Court of the United States.

The new swimming pool in Memorial Gymnasium was completed in early April and fulfils a dream of twenty-five years. It is the gift to the college of the alumni and is a memorial to Lynchburg College students and alumni who gave their lives in World War II. The official dedication of the pool will take place on June 3, Alumni Day.

Butler University
Indianapolis, Indiana

The School of Religion of Butler University, in cooperation with the Church Federation of Indianapolis, sponsored a Ministers' Radio Clinic March 20-21, in the new studio of the School of Religion. A thoroughly modern broadcasting studio and control room was completed in time for the clinic.

Personnel giving direction to the discussions of the clinic were Sherman P. Lawton, Director of Radio at the University of Oklahoma; Eugene R. Berterman, Director-Producer of the Lutheran Hour; Wayland Fullington, Program Director for WIRE, Indianapolis; Richard Meischke, Producer and Narrator for the Christian Brotherhood Hour; and other leaders from local radio stations, Jordan College of Music, and Butler University. Professor G. B. Gordon, School of Religion, was director of the clinic.

The well-known Indianapolis institution which has operated for 21 years under the name of the Jordan Conservatory of Music has changed its name to Jordan College of Music. Functions, purposes and policies of the school have not been altered. Jordan is a fully accredited four-year college, granting degrees in music, music education, radio, drama, dance, and music merchandising. Masters degrees in music and music education are offered through the school's graduate division. Through its affiliation with Butler, Jordan students may take advantage of excellent facilities on the university campus.

Transylvania College
Lexington, Kentucky

A gift of $100,000 under conditions that will make an early completion of Transylvania's library building a certainty has been announced. Members of Transylvania's board have themselves pledged $56,926.00 toward the structure, of which amount more than $33,000 has been paid. Under the conditions of the present gift, the $33,000 paid by the curators has been matched. The remaining amount will be

forthcoming as the school raises a like sum by next January. This will insure the completion of the building in the near future which will cost approximately $250,000. The first unit has been erected and now houses the very valuable old collection.

The Transylvania library dates back to 1784 when the school's board of trustees agreed personally to donate funds with which to transport over the Alleghenies from Louisa County, Virginia, the "library and philosophical apparatus for the encouragement of science in the institution" which had been the gift of John Todd to the school.

Five states were visited by the A Capella Choir on its 12-day annual spring tour recently completed. Previous to its tour the choir had visited a number of nearby towns for week-end concerts. The choir is composed of 45 students, representing 14 states. It is under the direction of Jack Bryden, head of Transylvania's music department.

Eureka College
Eureka, Illinois

Eureka College is sponsoring its Second Annual Essay Contest, the title of which is "Why I Should Attend a Church College." The student who writes the essay selected by the judges for first place will receive a four-year scholarship for $800 ($200 a year). The scholarship for second place will be $600 ($150 a year), and third and fourth winners will receive scholarships for $400 ($100 a year). The contest is limited to high school students of junior and senior classes.

Bible College of Missouri
Columbia, Missouri

The new program for training a ministry for the rural church is making progress at the Bible College of Missouri. Fifteen students enrolled in the College of Agriculture are taking the ministerial course, and seven of these men are in churches under the supervision of the college. These students enroll in a class which requires a definite number of hours on the field and work on specific projects. Class reports are made and students graded on their work. There are fifty-three ministerial students of various faiths enrolled in the University of Missouri.

Religion and Life Week was observed as a tri-campus project by The University of Missouri, Christian College, and Stephens College. Edward Coffman, student pastor of First Christian Church, was general chairman, and Dean Seth W. Slaughter was chairman for the University of Missouri campus. The fifteen speakers were placed in more than fifty classes. Four seminars were held each day, and special college convocations were conducted during the week.

Christian College
Columbia, Missouri

Plans are under way for commencement activities on the Christian College campus. Baccalaureate service opens the week of activities on June 4, the ivy chain ceremony will be on June 5, and Commencement on June 6. The annual Horse Show has been set for June 4-5.

Miss Suzanne Zeigler was chosen as Health Queen of Christian College for 1949-50. She is the daughter of Dr. and Mrs. W. H. Zeigler, Boonville, Missouri. Miss Zeigler is a junior, president of her class, and served as co-chairman of the "Religion in Life" executive committee for this year.

Second Annual Meeting

Conference of USA Member Churches, World Council of Churches

DESPITE flank attacks by the extremes of the "left" and "right," the World Council of Churches has inspired "a growing interest" among American church people and the general public, according to Dr. Henry Smith Leiper, associate general secretary of the World Council.

In a report prepared for the annual meeting of the Conference of USA Member Churches, held in Buck Hill Falls, Pa., March 22-23, Dr. Leiper noted "increasing interest of students, writers and teachers" in the Council's work, and declared that local councils of churches throughout the USA have played an active part in "making the ecumenical spirit and program come alive in the local scene."

Eighty representatives of 21 of the 29 American churches affiliated with the World Council attended the annual meeting. Disciples of Christ present were Geo. Walker Buckner, Jr., Gaines M. Cook, John W. Harms, and Henry Noble Sherwood.

Keynote for the meeting was the need to take the work of the Council into "the main channels of church life."

Delivering the opening address, Bishop Angus Dun of the Washington, D. C., diocese of the Protestant Episcopal Church, pointed out that through the Council, member churches had pledged at the 1948 Amsterdam Assembly "to stay together."

"Yet how hard it is to commit a whole church to a . . . relationship that will truly engage its whole life," continued the bishop. "My own church is as yet tied into the World Council, and likewise into the Federal Council of Churches, on the periphery of its life rather than at the center."

Bishop Dun claimed that nothing has been done more to develop "ecumenical consciousness" in recent years than the widespread participation of congregations and individual members in giving to inter-church aid, the program of relief and reconstruction to churches in war-ravaged countries abroad.

Possible Second Assembly Site

The field of possible locations for the Second Assembly of the World Council has narrowed down to six sites, according to an interim report submitted. Out of more than a score of invitations extended to the Council for its 1953 meeting, Northwestern University in Evanston, Ill., and Cornell University in Ithaca, New York, have been favored as offering outstandingly suitable conference facilities for over a thousand people.

Emergency Aid Asked

Twenty-nine American member churches of the World Council have been asked for an emergency appropriation of $591,000 to forestall possible collapse of cooperative aid to churches in Europe and Asia.

At a closing session, the Conference acted on a report which said that unless funds were immediately assured from American churches, the World Council's Department of Inter-Church Aid and Service to Refugees might have to be abandoned, and a "large proportion of world Protestantism would receive a staggering blow."

Mission to Vatican Termed "Disservice"

To dispel "widespread and persistent misrepresentations," the New York office of the World Council has compiled a 27-page documented survey titled "Relations between the Ecumenical Movement and the Vatican in the Twentieth Century."

The survey deals in particular with the activities of Myron Taylor, former Presidential representative to the Vatican, which were described as a "disservice done to the interests of the Protestant and Orthodox communions . . . based on incredible misunderstanding of the facts."

According to the document, prior to the Amsterdam Assembly of the World Council in 1948, Mr. Taylor urged that the Assembly include Roman Catholic representatives, despite the fact that the Vatican, although duly notified, had made no request for such representatives to be present. The survey declares that the World Council "in no sense rejected a definite proposal from the Pope to be represented at Amsterdam."

Warning Against Church Isolation

A warning that world church cooperation could be "disrupted" if some one denomination sought aggrandizement was made by Dr. John A. Mackay, president of Princeton Theological Seminary. Dr. Mackay declared that churches in eastern Asia are in danger of being "trammelled" by the imposition of Western patterns of church organization on the recently-established and still-growing groups of Christian believers.

Recently returned from a 3-month trip to the Orient, Dr. Mackay, who is also president of the International Missionary Council, urged that American churches encourage "churchly growth in all directions" among Oriental Christians, and take steps to forestall "denominational isolation in national areas" of East Asia.

The older religions of East Asia—such as Buddhism, Shintoism and Confucianism—were described as having "nothing to give for such a revolutionary period as ours. . . . Forces purely secular as in communism or purely spiritual as in Christianity are truly challenged by the darkness and the dawn," Dr. Mackay said.

ALBERT H. Martin of Grand Rapids, Michigan, long-time member of the board of trustees of The United Christian Missionary Society, underwent a serious eye operation recently. Concern over the outcome was the greater because he had lost the sight of one eye a few years ago. Mr. Martin's numerous friends across the country will be glad to learn that the operation was successful.

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Dr. Hopkins

Robert M. Hopkins, former president of The United Christian Missionary Society, has been elected president of The Golden Rule Foundation, succeeding Dr. Charles V. Vickrey who founded the organization twenty years ago.

Dr. Hopkins first came to the Foundation as executive director of its National Stewardship Institute.

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Miss Gene Irvine, who came to WORLD CALL in February, 1949, as an acting editorial associate in the absence on sick leave of J. Edward Moseley, closed her work in March. Her responsibilities have been taken over by Miss Betty Bridwell. Miss Bridwell was graduated from Ball State Teachers College and took her Masters degree in history at Indiana University. She served for a time with The United Christian Missionary Society and has also had teaching experience. Miss Bridwell is the daughter of John T. Bridwell, retired Disciple minister.

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The Philippine Life, a monthly news magazine published in Manila, carried an article by Allen R. Huber in its January issue. Mr. Huber, a missionary of The United Christian Missionary Society, is director of the Rural Church Department of the Philippine Federation of Christian Churches. The article tells how a group of Christians with very low incomes were able to reconstruct their *barrio* (village) through community planning and the use of their credit union.

Missionary Register

Arriving from the Field:

Dr. Daisy Lawrence, native doctor in Jackson Memorial Hospital, Bilaspur, arrived by plane in New York late in March. She will study at the Margaret Hague Maternity Hospital in Jersey City.

Ronald Dee Weeks was born to Mr. and Mrs. Claylon D. Weeks in Winimac, Indiana, February 27, 1950. The Weekses are missionaries to the Belgian Congo through The United Christian Missionary Society. They are in the United States on furlough.

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Loren Kjell Salmonson was born to Mr. and Mrs. Keith Salmonson in Hartford, Connecticut, March 9, 1950. The parents are missionary candidates for India.

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Frank Garrett died March 9 in Everton, Arkansas. He was for thirty-seven years a Disciple missionary to China. He served through The United Christian Missionary Society from its organization until his retirement in 1932.

He was a builder and evangelist in China. He helped build the Drum Tower Christian Church in Nanking and was one of the founders of the University of Nanking. He is survived by Mrs. Garrett, the former Mrs. Verna Waugh, and three children, Mrs. A. W. Holroyd of Miami, Florida; Mrs. Lewis Smythe, Nanking, China; and Lawrence Garrett of Denver, Colorado.

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Wholly unsolicited gifts to the extent of several thousand dollars have come to the foreign division of The United Christian Missionary Society with the request that they be placed in a fund for training national workers on the mission fields and as a memorial to Mrs. C. M. Yocum who died in February.

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Mrs. Ida Kinsey Jordan died on January 29 at the age of 76. She was the wife of Orvis F. Jordan, former contributing editor of *The Christian Century* and now pastor of the Park Ridge (Ill.) Community Church. Mrs. Jordan served as a missionary to India from 1893 to 1899 prior to her marriage in 1900.

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Russell Holmes Whitmer was born on February 27 in the Belgian Congo where his parents, Mr. and Mrs. Joseph Whitmer, are missionaries of The United Christian Missionary Society.

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John Huegel, junior in Mexico City College, has been chosen by the Boy Scouts of Mexico to bring a group of Mexican Scouts to the National Scout Jamboree at Valley Forge, Pa., in July. John is the son of Mr. and Mrs. F. J. Huegel, Disciple missionaries to Mexico.

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Robert Carl Bowers, candidate for Christian medical service in Belgian Congo and student in the School of Medicine, University of Oklahoma, served on a recruiting team on the campus of Texas Christian University during the week of February 6. He spoke to the Convocation on "Career on Frontiers" and to approximately 325 students in 12 classes. He interviewed 25 students interested in careers in Christian service.

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The personnel committee of The United Christian Missionary Society recently announced that its lists now include about 2800 young people who have volunteered for service in the ministry, religious education, home missions, and foreign missions. Of the total number, approximately 550 are considering Christian service overseas. Of these, 225 are in high school; 225 in college. There are 450 yet to appear before the board of trustees of the United Society. More than 100 have already been accepted as candidates.

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Fred W. Michel, pastor of the Erlanger Christian Church in Kentucky, will come to the department of church development of The United Christian Missionary Society in May to succeed Howard Dungan, national director of church maintenance, whose resignation becomes effective June 1.

Fred W. Michel

Mr. Michel has attended Center College, Transylvania College, and Butler University. He received his B.D. degree from The College of the Bible, Lexington, Kentucky. An officer of the Christian Ministers' Association of Greater Cincinnati, he was chairman of the local Youth Arrangements Committee for the recent Centennial Convention.

Mr. Dungan has accepted a call to the First Christian Church at Crestwood, Kentucky, and will attend The College of the Bible at Lexington, where he expects to complete work on his B. D. degree. Mr. Dungan has served in the department of church development and evangelism since 1943.

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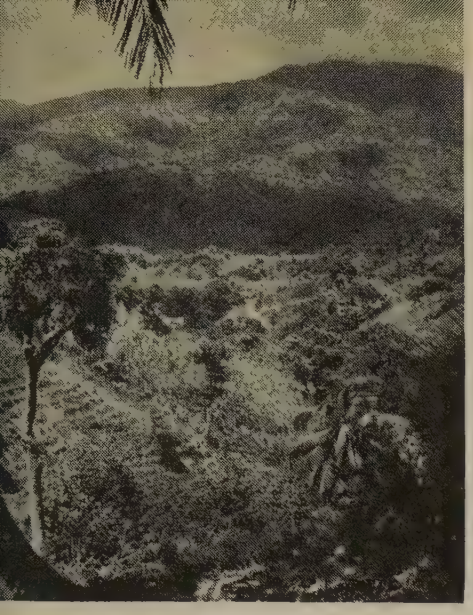
Mrs. Jane Ellen Horner of Indianapolis is interim national director of young people's work in the department of religious education of The United Christian Missionary Society. She was for three years director of young people's work in the department of missionary organizations.

(*Continued on page* 40)

Miles of Jamaican Hills and Valleys

By ROBERT NELSON*



Pan American World Airways Photo

IN addition to continuing the program of Crusade evangelism, this year the churches of the Jamaica Association of Christian Churches have undertaken the task of "Crusading through Christian Stewardship." Last year all thirty-one churches were not directly reached by the evangelism program, due in many cases to the long rainy season, roads blocked by landslides, rivers too high to cross, and all of the many annoying problems that can handicap the program of an isolated church in the tropical hills. Here, when a river is "down" it is "up." They mean it has literally come down from the hills!

Since the beginning of the stewardship campaign, Mrs. Nelson and I have visited sixteen of the churches, holding business meetings, preaching and teaching, conducting training conferences, assisting in the planning of church budgets, even to the extent of personal enlistment in the financial support of the churches.

One of the churches of the Blue Mountain foothills operates on the following monthly budget:

Pastor's Salary	18:0:0	($50.94)
Communion Supplies	18:0	(2.55)
Cleaning	1:4:0	(3.40)
Cleaning Supplies	7:4	(1.03)
Books & Literature	2:6	(.35)
Caretaker of Grounds (includes bell ringing and picking of fruit)	1:0:0	(2.83)
Oil for Lamps	10	(1.42)
Total	22:1:10	($62.50)
Less income from property (fruits grown on church grounds)	3:0:0	($ 8.49)
Total amount to be raised for 1950 budget	19:1:10	($54.01)

We are preaching tithing and proportionate giving in our churches in Jamaica, but it is not easy. Situations similar to the following are found in the nine pastoral districts:

The pastor lives nearly four thousand feet up in the Blue Mountains, six miles from the nearest telegraph office. The *first* Sunday of each month he saddles his horse and rides down to the church at Bito. After the service there the church pays him anything from 5 to 15 shillings (71c to $2.13).

The *second Sunday* he goes a much greater distance to Friendship Brook where he receives another 4 or 5 shillings for his services.

On the *third* Sunday he rides many miles over the hills to reach Bushy Park. This fine little church, nestled between Yallahs River and the steep hillsides, raises a regular amount of 2:10:0 ($7.08) for the pastor's monthly salary. The same afternoon the horse must carry the pastor another three miles to the little church at Llandewey which contributes about 10 shillings toward its minister's support.

The *fourth* Sunday the pastor goes up to Bloxburgh, our highest church in point of altitude, where he receives the largest amount from any one church—4 pounds, or about $11.32. On the *fifth* Sunday he rides again to Llandewey.

Recently one more church was added to the group this pastor serves—the Dallas church, named after the old Dallas Castle estate originally owned by the same Alabama family from whom Dallas, Texas, got its name. The minister now must visit the Dallas church on the same Sunday he goes to Friendship Brook.

The pastor finds his weekdays full. He should be able to give a fair amount of time to gardening in order to supplement his income, but the press of work scattered over miles of hills and valleys prevents this.

This pastor's income from the churches, providing, of course, there is no rain during the month and assuming the maximum amount of money promised is paid, will total approximately £8:0:0, or roughly, $22.64. The cost of living in Jamaica is high by any standards for the country is sharing proportionately in the tremendous inflationary burden of postwar readjustment of the British Commonwealth. Naturally, the pastor's salary must be supplemented. This is done through a monthly subsidy amounting to around £5:0:0 ($14.05), and an emergency "cost of living" bonus of an equal amount. In all, his income and that of the other pastors of the Association, will average around 20 pounds a month, or at the present exchange rate, about $55 to $60.

E. A. Edwards, a pastor in Jamaica, attended the International Convention in Cincinnati last October.

Why must the churches be assisted financially? I recently heard the statement made that if all salaries in Jamaica were equal, it would mean that no one would make over ten shillings a week. I have no way of verifying the statement, but if it is true, and there is every reason to believe it is not far off, then it tells the story very well. Many people have no incomes at all; others barely exist on a few shillings a week. The above statement must have omitted all professional and business people, for there are families in Jamaica as fabulously wealthy as others are frightfully wretched. The only source of income for many families in the hills is that which comes from the sale of produce, much of which is carried on their heads more than ten miles down to the nearest market.

Through the teaching of systematic giving, the Lord's Acre Plan, harvest festivals, and every possible effort to help the people to lift their own economic status, we hope to strengthen the work in Jamaica through the Stewardship Crusade. Every fifth Sunday has been designated "Stewardship Sunday" when those who have no cash incomes can bring what they do have, whether it is a fowl, a dozen akees (fruit), or a bag of charcoal.

We were visiting in a humble cottage high up on a steep hillside several miles from the church. The only income of the little old woman who lived there was the coffee beans she gathered from the few bushes around her little bamboo hut. We spoke to her of the importance of Christian stewardship and proportionate giving. When we were ready to leave, she took a banana leaf and wrapped up some of the coffee that was drying in her yard. As she tied her package with a piece of "banana trash" string, June tried to explain that we were not gathering gifts for the church, but that we were asking only for her continued support of the church. As she placed the package in June's hand she said, "Really so, Lady, but I must can give something now fe the church is we life fe true." As we give, we grow—so we accepted her gift.

We often remember in our prayers all who have a part in these last great days of A Crusade for a Christian World. I think if we have learned nothing else from it we have found in our own field of labor, no matter where it may be, that the key to Christian progress is stewardship.

*Robert and June Nelson are missionaries in Jamaica for Disciples of Christ churches.

For Adult Missionary Groups

Theme: Japan

JUNE

Journeying On

THIS month groups using the program packet, *Friendly Journeys in Japan*, will face the question: Whither Japan and what of the Christian program of the future, of the union institutions and other co-operative Christian work? This page is largely devoted to the new institution from which so much is hoped as Japan moves on into the future.

Do you remember the placard which met the deputation of Christian leaders on their first day in Japan in the autumn of 1945:

> Young people, bestir yourselves;
> No time for tears; what's bad is bad;
> What's good is good; let's get going.

The journey into the new day for Japan is on. Where that journey tends depends greatly on the quality of leadership.

Who's Who, What's What?

How carefully have we watched names in the news in connection with the projected International Christian University for Japan? For instance, what do these folk have to do with J. I. C. U. F.? What J. I. C. U. F.? And what and where is Mitaka?

Dr. Ralph E. Diffendorfer
Merrell Vories
Former Ambassador Joseph C. Grew
Dr. James L. Fieser
Mrs. Harper Sibley
Dr. Hachiro Yuasa

J. I. C. U. F. stands for Japan International Christian University Foundation, the Foundation that was organized in 1947 under the joint sponsorship of the Federal Council of the Churches of Christ in America and the Foreign Missions Conference of North America, to establish in Japan a non-sectarian international university which will provide training under Christian leadership for qualified Japanese young people, and those of other nations, graduated each year by the Christian and other colleges of Japan. That long sentence tells much. This great graduate school will be erected on a site at Mitaka, seventeen miles from Tokyo.

The Architect for This Great Venture

Worthy and beautiful buildings do not grow of themselves. Who is the architect for this great venture? William Merrell Vories, to whose long and effective contribution to Christian work through the Omi Mission Mrs. Joseph Hunter referred in our missionary worship service for May. Into the plans for the structure that will serve Japanese youth for generations to come, Mr. Vories will build something of the spirit he built into his hymn, "Let There Be Light, Lord God of Hosts:"

> Within our passioned hearts instill
> The calm that endeth strain and strife;
> Make us Thy ministers of life;
> Purge us from lusts that curse and kill.

A Truly National University

Dr. Ralph E. Diffendorfer, prominent Methodist leader, is the president of the Foundation. Former Ambassador Joseph C. Grew is national chairman of the J.I.C.U.F. $10,000,000 Fund Campaign. Mrs. Harper Sibley, president of the United Council of Church Women, is one of the vice-presidents of the Foundation. James L. Fieser, who is pictured below with Prince Takamatsu and the Princess, is its executive director. Dr. Hachiro Yuasa, who has had long experience as the head of the Doshisha University, is the able president of this new institution. Dr. Yuasa sees this university as a truly international one, with students from all over the world. "Vote for Peace and Good Will" is the descriptive title of a youth campaign to accompany the national drive. The *votes* are gifts and signatures to a scroll which will be presented to the youth of Japan as a witness to the fellowship with them of youth of the United States and Canada.

To Screen Wives

A recent issue of *Front Rank* says that wives of faculty members of the projected Japan International Christian University are being as carefully screened as the teachers themselves. Dr. Yuasa, who has been here with the Japanese contingent from the J. I. C. U. faculty, has said to American audiences: "In the process of selecting our faculty we are considering the fitness for international living of a professor's family as well as the professor himself. . . . I do not believe such a concept has ever before been applied in selecting a faculty for any university."

Now Is the Hour

Though we are still in the midst of the Japan study and our next *foreign* study is far away in months, now is the hour to begin searching for and saving items and pictures from the Near East and the Philippines. Helpful resources are to be found in various places. Groups that are alert will come to their study of those fields in January to June, 1951, with a volume of live and growing resources which will supply a backlog of information and materials for illustrations on bulletin boards and posters or for scrapbooks. Begin the search now and avoid having to say, "I wish I had kept this or that," when your group wants to make the Near East and the Philippines come alive.

Worship Service

In this issue of WORLD CALL you will find Mrs. Joseph Hunter's missionary worship service, the final one in the series on the theme, *Thy Kingdom Come, O God.* Search through this and preceding issues of WORLD CALL for items pertinent to co-operative work in Japan and up-to-the-minute news of work in general.

Director of the Japan International Christian University Foundation chats with Prince and Princess

RNS Photo

Change Here for Summer!

WE are approaching the junction. All change here for summer. We have been in Japan for six months and are now returning to spend the summer and fall at home—and right at home. "Toward a Christian Community" is the home missions study for the last six months of this year.

"My community?" you may wonder. "What does my community have to do with missions?" The word "missions" may bring to your mind first a picture of churches, schools, and hospitals in the Belgian Congo, India, or some other faraway land. The second picture may be All People's Christian Church and Community Center, or another of the home missions institutions. Or you may think of service in centers of migrant agricultural workers—in some other part of the land. Does a third picture flash into your mind —your home community? Perhaps it should have come first.

"And you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."† Did you think first of the end of the earth? Do home missions mean only "Judea or Samaria" to you? Has the Jerusalem phase, mentioned first in the commission given by Jesus, seemed unimportant to you? Perhaps you have not recognized it as mission work at all.

Actually your "beginning in Jerusalem" efforts can be the most fruitful of all. Millions of unchurched in this land live within easy driving distance of a church. Only the direct missionary outreach of the local church can bring them into the Christian fellowship. The church must be helped to see that it can be the center for an immediate and personal mission thrust.

All available funds for missions are required to carry forward the "end of the earth" and the "Judea and Samaria" phases of mission work. The local missionary work is clearly the responsibility of the neighborhood church. As its membership expands, larger and larger gifts can be sent to support mission work beyond the area in which members of a local church serve.

—MARETA SMOOT

†From the **Revised Standard Version of the New Testament.**

Unless otherwise noted, all materials are available from The United Christian Missionary Society.

*Order from the Christian Board of Publication.

Missions in Chi Rho Fellowship

Sunday Evening Groups

A Treasure Hunt is suggested for your last session on *School Bells Around the World,* as you focus attention on two schools of Latin America, Colegio Ward and Colegio Internacional. A request to the Department of Missionary Education will bring you a booklet with pictures relative to this session. Gather other pictures from back issues of WORLD CALL.

Folk songs of Latin America are suggested. Teach the song which appears in Spanish translation in the *PM Pack** leaflet. You may invite a teacher of Spanish in a public school to teach your group of intermediates this song and another in Spanish. If possible, display articles from a Latin American country, preferably from Argentina or Paraguay.

I-Tri

Climax your visit to Japan by preparing a Japanese dinner or banquet for your final meeting. Use the decorations, games, songs, and program suggestions from *Chi Rho Fellowship Studies Japan.* (One copy free on request.) If guests make cranes using several bright colors of paper and perch them on water glasses, the tables will become gay without a great deal of previous decoration.

Fujita, Orphan in Japan, a sound and color film, would be excellent for this occasion. Gifts for CWFF may be dedicated during the program.

Serve as your main dish *oyako domburi,* using the recipe in *CYF Studies Japan.* (A variety of suggestions on menu, decorations, and entertainment can be found in *Fun and Festival from Japan.*)

Missions in CYF

Sunday Evening Groups

Have you been putting it off—and off? Are you going to wind up your study of Japan without having used a film or set of slides? An unusually rich selection is waiting to serve you. *Kenji Comes Home* or *Fujita, Orphan in Japan,* are films which should be especially satisfactory for use in a CYF. Or use in your last session the slides, *Disciples in Japan's New Day.* In cooperation with other groups, provide a Japanese dinner or banquet or festival, using ideas found in *Christian Youth Fellowship Studies Japan.* (One copy free on request.) Gifts to the Christian World Fellowship Fund received during the study could be dedicated in a closing worship. Make it a colorful and impressive occasion that will not be forgotten.

Hi-Tri

"Has Christianity the Answer?" is the discussion program for the final program on Japan, suggested in the Brumbaugh guide. The worship service is "No Hands But Ours." You may wish to substitute "Light and Shadow in Japan," worship service from *CYF Studies Japan.* How our hands are helping make Christianity the answer in Japan can be made clear by picturing several projects of the Disciples of Christ Mission described in *Disciples of Christ in Japan.* Gifts to Christian World Friendship Fund may be dedicated as a part of the closing worship program.

They Did It!

The youth of Tulsa, Okla., Memorial Church, are really concerned about missions and Christian education. As a result of an active emphasis of mission study and prayer they gave $756.51 to the Christian World Fellowship Fund last year, leading the U. S. A. and Canada in CWFF giving.

"But they come from a big church," we say consolingly to ourselves. "Our group would do better, too, if our church were larger."

The six leading givers to CWFF last year were:

1. Tulsa (Memorial), Okla.	$756.51
2. Fresno (First), Calif.	694.77
3. Enid (Central), Okla.	367.85
4. Oklahoma City (Crown Heights)	350.00
5. Yakima (First), Wash.	325.00
6. Jacksonville (Central), Ill.	300.00

Large churches? Yakima with 1928 members is the largest; Fresno with 880 is the smallest. The average membership of the six is 1377.

Youth of 94 churches gave $100 or more to CWFF last year. Of these 94 churches, 15 have memberships of less than 500. Tulsa, Rogers Heights, has 192 church members; its youth gave $200 to CWFF. Pensacola, Fla., First, 241 members, gave $170. South Elkhorn, Ky., 254 members, gave $235.41. Winchester, Va., 198 church members, gave $100. Youth from a small church have great possibilities.

Especially desirable is a program of correlated study and giving. Adult leaders of youth do well in challenging youth to present mission study so well that giving is a result. Giving is a motivator of study, for giving increases youth's interest in the work for which they give.

This year youth are especially interested in Japan. Next year youth giving supports the work in the Philippines. The following year our foreign study and giving will be Latin America; the next year Africa. Our ten foreign fields, home missions, and Christian education are in this cycle of study and giving. For information concerning the Christian World Friendship Fund, address a postal card to Charles C. Mills, Missionary Organizations Dept., 222 S. Downey Ave., Indianapolis 7, Indiana.

Last year the youth (ages 12-24) of Memorial Church, Tulsa, averaged $8.84 per capita for missions through Special Day offerings and the CWFF. How did your group compare?

—CHARLES C. MILLS

Echoes from Everywhere

Self-Help Work Projects

The students have much more interest in working for their own support since the new China regime refused to pay their board as the old government did. We have a number of self-help work projects on the campus of Nanking University that are doing fairly well.

Last summer we organized a student cooperative to weave cotton cloth on some of the looms left over from our pre-war wool project. The students have done very well at managing the business themselves. And believe it or not, they are willing to learn from a man who started as an apprentice in our wool weaving project fifteen years ago. The university lends them the space and equipment free of charge. They are learning how hard it is to beat a "margin." (Difference between cost of raw materials and market price of finished goods.)

We got our peanut butter from a student co-op and it is better than one can buy in America! Others grow cabbage which they sell to the student cooperative dining hall. Students have also done a good job of controlling their own use of electricity and hot water in the dormitories.

—Lewis S. C. Smythe

Nanking, China

Staff Nurse Mina Henry of the Mission Hospital, Bilaspur, India; Baka Mahidhar, Ward Sister; and Sunila Sarawan, student nurse, admiring one of the orphans, tiny Indubala. As a premature baby, Indubala was left with the hospital staff when her mother died. She is the delight of all our hearts now. We will be sorry to lose her when she is adopted.

—Ruth May Harnar

Youth Week at Hazel Green Academy

Youth Week at Hazel Green proved to be all we anticipated in challenge and inspiration for both youth and adults. The opening service, January 29, set the pace. Dannie Joe Howard, a freshman, led the worship and Daniel Wilkins, a senior, brought the message. A robed youth choir led the hymns and brought a special number.

Ninety-eight attended the banquet on Monday evening, a rare feast of food and fellowship. Charles Pieratt, director of youth work in Kentucky, was the guest speaker. He showed a motion picture of the mission work in China.

One of the highlights of the week was the octet from the College of the Bible, Lexington, Ky. Their musical numbers were followed by a challenging message by Richard Walter, a volunteer for foreign missionary service.

"Youth Builds" was the theme of a broadcast over station WMTC Friday afternoon. Other programs of the week were Leadership, "The Right and Wrong Way"; a play, "Hear Their Voices"; and a movie, "Beyond Our Own." Young people from Stanton were guests at a party one evening.

The concluding message was given by the Hazel Green pastor, Joe R. Nevius, on Sunday morning. Three Academy students made the confession and were baptized.

A new site has been selected for the new Hazel Green church. Plans for rebuilding are under way. The new location is on higher ground, is adjacent to the parsonage, and comprises three lots instead of one. The old church burned on New Year's Day.

—Hazel Green Academy *News*

Missionary Guilds Venture Forth

In August of this year, business and professional women of Disciples of Christ churches will visit mission work in Old Mexico and San Antonio, Texas. Miss Katherine Schutze of the department of missionary organizations, The United Christian Missionary Society, will conduct the tour which can be two or three weeks in length.

In many states the Business and Professional Women's Guilds are now organized on a state level, such as the groups in Oklahoma. In the picture below is Miss Schutze (standing second from left) with the Oklahoma State Guild Planning Committee in its recent annual meeting in Enid. No doubt there were discussions of the Mexican trip and hopes expressed for going along. Information on the tour is available from Miss Schutze, 222 S. Downey Avenue, Indianapolis 7, Indiana.

"That They May Be One"

One of the most heartening phases of our work here in Paraguay is the increasing spirit of cooperation among the different Evangelical bodies at work in this little country. There is still a lot of ground to be covered before we reach our goal, but at least we are on the march and it looks as if we are going places.

We now have a ministerial organization which provides the monthly meetings of all Christian workers. Our common problems are discussed and plans made to promote the common interests of the Kingdom of God in Paraguay. A very fine spirit prevails at these gatherings and we believe that much good will come from the deliberations.

One of the results of our getting together is a weekly broadcast over one of the local stations. A contract has been signed and we go on the air once each week for fifteen minutes with an Evangelical message and a program of sacred music. This is, indeed, a distinct gain and at the same time opens the way to a more

effective union of our forces. The co-operating bodies are The Salvation Army, the Free Methodists, The Brethren, The Mennonites, the Southern Baptists, and the Disciples of Christ.

Union meetings are held from time to time and are well attended. Each year the Birthday of the Republic is celebrated in the form of a church service. This year it was held in the Church of Christ. Exchange of pulpits is coming into the program little by little. Several of our Southern Baptist friends have been in the pulpit of our church. This is not done in any formal way but as the occasion presents itself.

—Fred W. Hughes

Asuncion, Paraguay

Missionary Worship Service

Theme: Thy Kingdom Come, O God

June

The Righteous Will Shine Like the Sun in the Kingdom of Their Father

Quiet Music

Call to Worship: How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that sayeth unto Zion, Thy God reigneth! *(Is. 52:7)*

Doxology

Prayer: Our Father, we open with joy the gates of our souls to let the King come in. Not for a passing hour of triumph would we receive him, to send him hence away with broken heart and frustrate purpose; but we welcome him to abide forever as Lord and King. Prepare us for his coming. May our hearts be cleansed of sin and our purposes purified from evil. Search us as with candles. Create in us clean hearts, and renew right spirits within us. Then with gladness and the voice of praise we shall greet him, whose right it is to reign. *Amen.*[1]

Hymn: "Walk in the Light! So Shalt Thou Know" *(Christian Worship: A Hymnal,* 479)

Poetry from "God's Dreams:"

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—[2]

Scripture: "He who sows the good seed is the Son of man; the field is the world, and the good seed means the sons of the kingdom; the weeds are the sons of the evil one, and the enemy who sowed them is the devil; the harvest is the close of the age, and the reapers are angels. Just as the weeds are gathered and burned with fire, so will it be at the close of the age. The Son of man will send his angels, and they will gather out of his kingdom all causes of sin and all evil-doers, and throw them into the furnace of fire; there men will weep and gnash their teeth. Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear." *(Matt. 13:37-43)*

Talk: When Jesus said, "The righteous will shine like the sun in the kingdom of their Father," he was not necessarily talking about a kingdom in heaven. Why is it that such prophets as Isaiah, Jeremiah, and Amos, who lived many years ago, are remembered by us today? Why do we remember Paul? Why do we remember people like Jane Addams and other great souls of our own day. They are remembered because of their righteous lives, and their demand for justice for all people.

Have you read the story in *Tomorrow Is Here* (Latourette and Hogg) of the way in which Mrs. Tamaki Uemura of Japan won the friendship of Dr. Josefa Ilano of the Philippines on a day shortly after the end of the war? Dr. Ilano at the first encounter could not bring herself even to speak to Mrs. Uemura. Here is the story:

That first night they were lodged in a women's college dormitory. The next morning Miss Ilano heard a knock at her door. When she opened it, there stood her Japanese companion. Here are Miss Ilano's words:

"Her head was bowed and she asked only, 'May we go to breakfast together?' We walked in silence through the long corridor, went downstairs, and there entered a small room alone. When Mrs. Uemura looked at me, her face was filled with humility and radiant love such as I had never seen before, and she said, 'Dr. Ilano, will you forgive me and my people for the suffering inflicted on you in the Philippines?' In that moment we both fell to our knees and prayed only as can Christians who have suffered much. Together in humble confession of our sins before God, we knew that the love of Christ was filling our hearts and drawing us together. . . . Mrs. Uemura and I became fast friends. It was she in her humble, saintly life who taught me the real meaning of Christ's love. Through her I learned forgiveness and that there is nothing that can separate those who are united by the love of Christ."[3]

Jesus spoke the truth when he said, "The righteous shall shine as the sun." They do.

Hymn: "O Zion, Haste, Thy Mission High Fulfilling" *(Christian Worship: A Hymnal,* 529)

Prayer: Our Father, we thank thee for those who have caught thy Spirit and are making the world a better place in which to live. Help us through them to find thee, and, finding thee, grant that our lives may be at least stars in thy kingdom. Send us forth determined to do thy will. Amen.

—Mary C. Hunter

[1]From **The Daily Altar,** Willett and Morrison. Used by permission of Harper & Bros.
[2]By Thomas Curtis Clark. Used by permission.
[3]By Kenneth Latourette and W. Richey Hogg. International Missionary Council. Used by permission.

In Memoriam

Miss Craigie Jean McDowell, February 28, 1950, Iola, Kans. Loyal member of Christian church; charter member of missionary society. Served four years with the Kansas Christian Missionary Society. Her cheerful Christian character was an inspiration to all who knew her.

Mrs. H. H. Carroll, March 14, 1950, Greenville, Miss. Faithful worker in the missionary society of First Christian Church, ready and willing to work wherever needed. Her passing is a great loss to the community.

Mrs. Mabel Elliott, October 19, 1949, Frankfort, Ky. Beloved and faithful member of the Bridgeport Christian Church. She held every office in the Woman's Council at various times, and was chairman of the Franklin County missionary organization at time of her passing.

Miss Daisy Willet, March 4, 1950, Savannah, Georgia. Church librarian for many years. She had a wonderful memory, a good sense of humor, and always availed herself to be in place and ready to hear and respond to the great missionary cause.

David Lyon, March 7, 1950, Asheville, N. C. Retired Christian church minister, 80 years of age. A graduate of Milligan College and Drake University. Held pastorates in Topeka, McPherson, Kans.; Marceline, Mo.; Houston, Tex.; Tempe, Ariz.; and Chattanooga, Tenn.

Mrs. Lockie Parker Nance, February 24, 1950, Slaughters, Ky. Member of the Christian church. Her devoted Christian life has had a far-reaching influence.

Mrs. Anna Moody Barringer, February 25, 1950, Poestenkill, N. Y. Faithful member of the Church of Christ for 77 years. Deaconess and Bible school teacher. Charter member of the missionary society and ladies aid society. Age 89.

Mrs. Lillie McClure, February 16, 1950, Mackinaw, Ill. A member of the Christian church for many years, and a faithful missionary society member. She will be greatly missed.

Mrs. Ellis Sarig, Mrs. Emma Elder, Mrs. Fannie Burton and *Mrs. Sally Fox,* all faithful members of the Sheridan, Indiana, Christian Church, passed away in recent months. Mrs. Fox was an active member of the church and missionary society, and a Sunday school teacher as long as health permitted. Mrs. Burton was a member whose Christian living was an inspiration to all. Mrs. Elder who was blind was very patient and often had her nurse read World Call to her. Mrs. Sarig was a quiet, loving member of the church and missionary society.

World Call Newsroom

(*Continued from page* 34)

The United Christian Missionary Society has announced that work is progressing on the production of three new sound film strips (film strips with the script recorded). The three strips are: "Some to be Pastors," "Pioneers, O Pioneers," and "Toward a Christian Community."

A. L. Brown, tutor at Overdale College, has been asked by the Central Council of the Churches of Christ in Great Britain to attend the International Convention of Disciples of Christ at Oklahoma City in October as Fraternal Delegate from the British churches. His appointment as delegate has still to be confirmed by the Annual Conference. Reporting the Central Council's invitation, *The Christian Advocate,* publication of the British churches, said that Mr. Brown probably would attend the International Convention and if so would come to America some weeks before the convention.

Herman Sheedy, Cleveland, member of the Euclid Avenue Christian Church, was elected to the board of trustees of the Pension Fund of Disciples of Christ in March.

Benjamin Harold Adams was born to Mr. and Mrs. R. Q. Adams in Coronel Oviedo, Paraguay, March 21. Mr. and Mrs. Adams are missionaries serving through The United Christian Missionary Society.

Charles Pieratt, director of youth work in Kentucky, and Betty Lou Schafer were married April 2 at Downey Avenue Christian Church, Indianapolis. F. W. Wiegman, pastor of the church, performed the ceremony. Mr. and Mrs. George Oliver Taylor were vocalist and organist. A reception in the church parlors followed the ceremony.

The Pieratts will make their home in Lexington. Mrs. Pieratt plans to complete her work in The College of the Bible.

Spring Meetings Well Attended

Nantung, China, had a fine week of early spring evangelistic meetings. It was the lunar New Year season. The weather was perfect. The Christians, including young people, divided into two groups, "Peter" and "Paul," and led eleven meetings in as many homes inside and outside the city.

In most cases the houses were too small to accommodate the audiences, and the meetings were held out of doors in courtyards or other open spaces.

Evangelistic trips were also made to Hsiachaichen and Tangchieacha, two nearby towns showing promising openings. A Sunday school for children has been started at Jenchiakang, our river port. A group of Junior age boys and girls from the city church school went to this new Sunday school for the opening session and gave a playlet written by their teacher, Pan Chunwei. This young man has a remarkable leadership ability and is doing some creative work in religious education. He graduates from Senior middle school this spring and plans to enter Nanking Theological Seminary in the fall.

—Lyrel Teagarden

Book Chat

(*Continued from page* 16)

it can do little more than diagram the various aspects of the problem. For example, the first chapter deals with the fruitful topic, "Needed—A Community Theology," to which is allotted about 1800 words. The topic is barely introduced. This is true with most of the chapters. We need this book as the "jumping off place" in a major discussion of such topics as, the geographical and spiritual nature of a community, the basis of the church's concern for community, the church's mission in a community, and the development of a community philosophy. One of the most important chapters deals with the necessity of community conferences on the subject of religious education, and suggests methods for such a conference. Dr. Swearingen has done us a service in underscoring these problems.

THE Bethany Press is meeting a present-day need in providing a volume called *Devotional Readings For Use in Schools.* The material is made up of Scripture selections, poems, and hymns, and it is planned to take but a few minutes of school time each day. The material is organized around the five days of the school week for the thirty-six weeks of the school year. A dozen well-known hymns are arranged with the score in the back of the book, which makes it serve as a hymnal as well. The printing and arrangement is attractive. No interpretation is attempted. The use of this book would acquaint the school children with the best devotional portions of the Old and New Testament Scriptures, and a few of the great hymns.

Books Mentioned on Page 16

The Greatest Story Ever Told, by Fulton Oursler. Garden City, N. Y., Doubleday & Co. 300 pp. Price $2.95.

The Light of the World, by Greville Cooke. Indianapolis, Indiana. The Bobbs-Merrill Co. 470 pp. Price $3.95.

The Gospel and Modern Thought, by Alan Richardson. New York. Oxford University Press. 210 pp. Price $2.00.

The Community and Christian Education, by Tilford T. Swearingen. St. Louis. Bethany Press. 157 pp. Price $2.00.

Devotional Readings for Use in Schools. The Bethany Press. St. Louis. 206 pp. Prepared by the Editors of Department of Children's Literature.

Women and World Highways

(*Continued from page* 26)

tend one of these this summer. Such attendance would pay rich dividends.

Conferences jointly sponsored by the Foreign Missions Conference, the Home Missions Council, the Missionary Education Movement, and the United Council of Church Women for the summer of 1950 are:

Northfield Interdenominational Missionary Conference

East Northfield, Mass., July 3-10, 1950

Registration fee, $5.00. Rates for room and board, $26.00 to $35.00. Registration blanks and information: Miss Edith Lowry, 297 Fourth Avenue, New York 10, New York.

Silver Bay Conference on the Christian World Mission

Silver Bay, New York, July 12-19, 1950

Registration fee, $5.00. Rates for room and board, $31.50 to $56.00. Registration blanks and information: Rev. Ellis Marshburn, 127 North Dearborn Street, Chicago 2, Illinois.

Lake Geneva World Missions Institute

Conference Point Camp, Williams Bay, Wisconsin, July 17-21, 1950

Registration fee, $5.00. Rates for room and board, $18.00 to $28.75. Registration blanks and information: Rev. Ellis Marshburn, 127 North Dearborn Street, Chicago 2, Illinois.

Missionary Education Conference

Asilomar, Monterey Peninsula, Pacific Grove, California, August 4-9, 1950

Registration fee, $2.50. Rates for room and board, $3.75 to $6.50 per day. Registration blanks and information: Mrs. R. W. Blosser, 222 Moncada Way, San Francisco 12, California.

There are other interdenominational conferences held in various areas. Among these are:

Institute of World Missions

Chautauqua, New York, August 20-25, 1950

Gate fee, $3.50. Delegates make their own arrangements for board and room. Hotels and cafeterias are available. For information: Chautauqua Institution, Chautauqua, New York.

Summer Conference and School of Missions

Chautauqua Grounds, Boulder, Colo., June 18-24, 1950

For information: Mrs. P. J. Peiffer, 1383 South York Street, Denver 10, Colorado.

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Achievements and Joys in Zacatecas

Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not: lengthen thy cords, and strengthen thy stakes.

Thus spoke Isaiah to his flock long centuries ago, and thus God spoke to us here in our Zacatecas Valley of rural Mexico this past year. It was one of trial and yet one of achievement and joy.

In April, the public school teachers held their annual institute in the Protestant village of Nogales. During one of the sessions a teacher, in speaking on "How to Better the Economic Situation of the Pueblo," said that the unique thing about Nogales is the unity of its people, their oneness of spirit, and that, with such a foundation, anything is possible. This was reiterated in the words of the State Director of Education when he said that Nogales is outstanding in all Zacatecas, and is an example to the rest of the State in this matter of unity, social alertness, and progress.

The teachers, themselves, were encouraged as they saw the living proof that people can be taught; that they can be moved to greater things for Mexico. Naturally no one said that all this is due to the living gospel of Christ, but it was our Lord who said "By their fruits ye shall know them." What an opportunity for mirroring the abundant life found in Jesus Christ against the temporary scene found by these same teachers in all the surrounding communities! What a joy and satisfaction it was for Florine to be able to see the potential results of so many years of labor!

September saw the celebration of one of our largest church conventions in this village of Nogales. More than one hundred delegates came from nearly all our Mexican congregations. The week was spent in fellowship, recreation, study and spiritual enrichment. It was high-lighted by a beautiful graduation service for Hermelinda Rodriguez, the first midwife that our clinic of *La Casa del Amigo* at Los Haro has trained.

It was not only graduation for Hermelinda, but it was a time of consecration and rededication for each of us. For the missionaries, a vision of our new training program. For Senorita Suarez, spiritual enrichment as she felt the pledge of strength of that body of Christians upholding her as she "stretched forth the curtain of our habitation" to include the isolated people of La Ermita with her ministry of healing. For our new student, Paula Varela, an inspiration as she sees the grandeur and beauty of the work for which she is preparing herself. For the seminary students, an opportunity to assert their conviction concerning the Christian ministry, and to see the world which they are going to serve. And for all of us it was a time for a resurgence of faith as we witness the new life and vitality of God's church in Mexico as manifested by the presence of these young people dedicated to his service.

A significant closing for the convention was the baptismal service for five young people, held during the quiet hush of a lovely Sunday afternoon. The sun was flooding the western sky in a blaze of glory, symbolic of the heights to which we had climbed; storm clouds rushed toward us out of the east, reminding us that all of Christian life is not found on the summits, but that even when we descend into the darkness of the storms, there, too, we will find our hands in the hand of God.

—Jessie Law and Florine Cantrell
Los Haro, Zacatecas, Mexico

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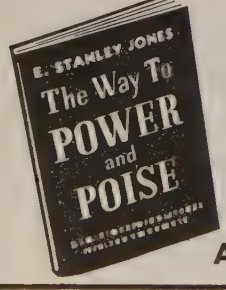

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Publications Received

A Christian Report on Israel. New York. American Christian Palestine Committee. 41 East 42nd Street. 32 pp.

The Land and People of Israel. Portraits of the Nations Series. By Gail Hoffman. Philadelphia. J. B. Lippincott Co. $2.50.

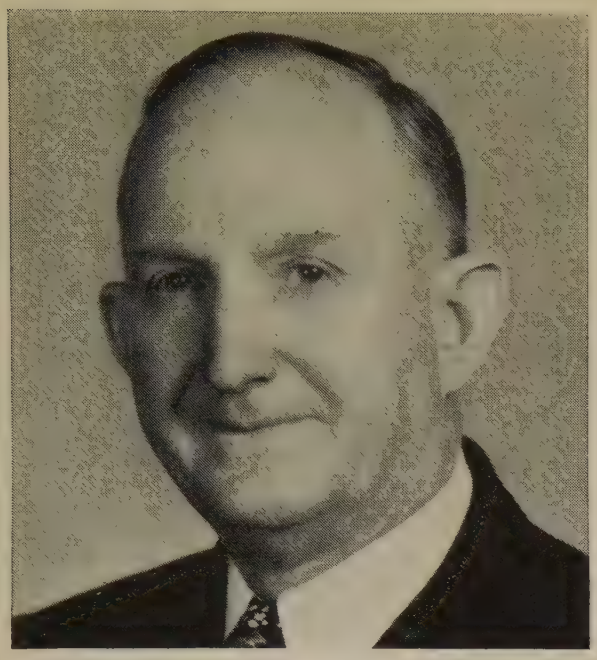
Doctors Courageous, by Edward H. Hume. New York. Harper & Brothers. $3.50.

Drawing-Room Conversion, by Allan W. Eister. Durham, N. C. Duke University Press. $3.50.

Early American Methodism 1769-1844, by Wade Crawford Barclay. New York. Board of Missions and Church Extension of The Methodist Church. 150 Fifth Avenue. $3.50.

The Story of the American Negro, by Ina Corinne Brown. New York. The Friendship Press. 156 Fifth Ave. Cloth, $2.50; paper, $1.50.

Old-Fashioned Revival Hour Songs, compiled by Charles E. Fuller, H. Leland Green, William MacDougall. Winona Lake, Ind. Rodehaver, Hall-Mack Co. 60 cents.



Wm. R. (Brother Will) Holder

Wm. R. Holder, director of field service in the resource department of The United Christian Missionary Society, has long been "Brother Will" to the many annuitants whom he serves. Brother Will was a missionary for The United Christian Missionary Society in Belgium Congo from 1912 to 1924. Since that time he has served in many capacities of the brotherhood's missionary work.

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The Joy of Christmas in China

THE Chinese have a very expressive phrase meaning "I would never have thought it could be so." That is what everyone said about the 1949 observance of Christmas at the University of Nanking.

The opening event was a lovely candlelight vesper service of Christmas music given jointly by the University and Ginling College choirs. Chinese came from nearly all the city's churches, making a congregation of about 1000. Thirteen boys and 21 girls participated in the special music, and the congregation joined heartily in singing carols. When the lovely recitative airs from the "Messiah" were sung and the quiet "Pastoral Symphony" was played, the house was perfectly still. If anyone came to cause a disturbance, he must have remained to pray. As people filed out they contributed to the charity work among children at the University Hospital.

Tuesday afternoon a large group of faculty members gathered for the weekly Christian fellowship and an inspiring Christmas service. Wednesday at the American consulate the International Women's Club gave a dramatic presentation of Dickens' *Christmas Carol.* The same evening the young people at Drum Tower Christian Church gave a beautiful Christmas pageant and cantata before a church packed with local people. Many of the leaders of that group were students from the University of Nanking and Ginling College. The director was a young Chinese who was "discovered" just after liberation last spring. He had been studying music in the National Conservatory in Nanking. He is now devoting his time to religious music and work with the young people at Drum Tower Christian Church.

The afternoon of December 24, the University of Nanking Christmas party was given. All staff members, servants and workers with their families were invited. Gift packages of candy, etc., were prepared for 1000. The place was packed to the roof, with servants and their families down in front. The balcony alone held over 500 children.

The program was another "best ever." Dr. Luther Shao, our China Mission general secretary, first told the story of the birth of Jesus, and then the legend of St. Nicholas, in simple but beautiful Chinese. Girls from the Presbyterian high school presented a pageant similar to Van Dyke's "The Other Wise Man." When the next to the last act came and eight "angels" dressed in long white gowns glided in carrying candles, a hush fell over the audience. The majority of the children were from poor families. Who said the poor do not appreciate beauty?

Everyone had said that probably carollers could not roam the streets on Christmas Eve because of the military guards. But several Christian fellowships at the University were not to be denied that pleasant Christmas experience. They sang in front of nearly every faculty residence as well as on the campus.

Christmas morning there were the regular services in the college chapel and the churches in the city. In the afternoon a joint service for all city churches was held at the large Methodist Church in which all church choirs participated. At the Sunday afternoon vesper service in English, D. L. Swann, head of the University English department, spoke on "The Joy of Christmas" in which he said that anyone intending to supplant Christianity would have to take account of its beautiful music.

Before New Year, the university students conducted a carnival to raise funds for the city-wide relief campaign for 30,000 refugees from flooded areas in northern Anhwei province, and 200,000 members of families of the unemployed in the city.

For two weeks Christmas carols over the loud speaker had cheered the campus between classes and heralded the coming of Christmas. The whole atmosphere at the Christmas season was most friendly, and we believe this friendly attitude shown in Nanking is in keeping with the policy of the new government.

—LEWIS SMYTHE

Nanking, China

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Signs Of Hope In A Century Of Despair, by Elton Trueblood.

In this book a dependable analyst of things spiritual lays a solid foundation for a sensible, genuinely Christian optimism which also takes into account the failures of the past, the crisis of the present, and the difficulties of the future.

Once There Were Two Churches, by Fred Wentzel.

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Strong Son Of God, by Dwight Stevenson.

Recommended Bible Study Course for 1949-50. A guide for a study of the Gospels which will result in a first-hand acquaintance with the record of Jesus' life.

We The People Of The Ecumenical Church, by Winnifred Wygal.

This book deals largely with the implications of the ecumenical movement in the devotional and social life of the ordinary man and woman in the local church.

Handbook Of The United Christian Missionary Society.

A report of Christian service in foreign missions, home missions, and Christian education to the members of the United Society.

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Missions And The American Mind, by Kenneth Scott Latourette.

Dr. Latourette, who is recognized as a leading expert on Missions, has written this interesting and informative 40-page study of the contribution missions has made in shaping American character.

Desert Doctor, by Constance Hallock.

This is Eagle Book No. 57, and is the biography of Paul Harrison of Arabia. Splendid for worship service or as supplementary material for the current missionary study.

Christian World Facts—1950.

Christian news from over the entire world. Missionary groups will find this book especially helpful as supplementary material for the current missionary study, as well as interesting reading matter.

Stewardship Facts—1950.

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Disciples of Christ in Metropolitan New York

THE Protestant Church Directory for 1950, issued by the Protestant Council of the City of New York, has just been released. It is a most informative volume of some 440 pages. A few facts regarding the status of the Disciples of Christ in this metropolis of the United States and capital of the United Nations are of interest.

Seven congregations are listed for our people, three in Brooklyn, two in Manhattan and one each in Queens and the Bronx. Two congregations are Negro, one is Spanish, and the other four are increasingly inter-racial. Our churches in East Orange are not included, as New Jersey is not reckoned a part of the metropolitan area.

The Disciples are among the million dollar property holders. The Protestant Episcopalians are the largest, with $36,105,000 and then follow the Presbyterians, $28,486,000; Methodists, $22,667,000 and Lutherans, $20,629,000.

Six other denominations rank above us, so that our properties reported at $1,101,300 stand eleventh in total values.

In membership the Baptists outnumber all others, reporting 100,979 communicant members. Protestant Episcopalians number 94,977; Lutherans, 69,906; Presbyterians, 58,164; and Methodists 52,601. The Reformed Church in America, the oldest evangelical church, founded in New Amsterdam in 1628, report 19,601 members, and the African M. E. Church comes next, with 13,389. Six others also outnumber us, so that we stand fourteenth in membership.

New York City is far from being adequately churched. The total population for the five boroughs is 7,783,000. All Protestants number 474,077, the Jews are 2,035,000 and the Roman Catholics 2,200,346. In this influential center of American life and thought, increasingly of world-wide significance, some 3,000,000 are not even nominally identified with any religious body.

Where is there a greater mission field than metropolitan New York?

—ROBERT M. HOPKINS

I Talked with General MacArthur

I WAS in Tokyo for a few days early in November. Through arrangements made by the kindness of Pacific Theater Chaplain Ivan L. Bennett, I had a very interesting half hour with General Douglas MacArthur. After we passed the military guard and waited for three brigadier generals to finish a conference with him, his aide, Colonel Bunker, ushered us in to the General's office. After greetings and as soon as we were seated the General turned to me and said, "Well, Dr. North, how is the distribution of the Scriptures going in Japan?"

As we have known and as the conversation revealed, General MacArthur has been more than interested; he has been deeply concerned for the widespread distribution of the Scriptures in Japan. I was glad to report to him that from the end of the war the American Bible Society and the Japan Bible Society, working together, had distributed approximately 4,000,000 Scriptures in four years.

The General immediately said that he had proposed a goal of ten million Scriptures in two years even though he knew it was impossible, and that in shipping 4,000,000 we had done more than he really thought could be done. I told him that the plan was to distribute 3,000,000 in 1950 and 5,000,000 more in 1951. He commended this program warmly and urged that we press on as rapidly as possible to a goal of 30,000,000 Scriptures. He remarked that he had had reports that Scriptures were being read even in remote fishing villages.

In the remainder of the conversation, which passed to more general considerations, it was clear that General MacArthur believes that Japan greatly needs a new spiritual foundation and that the present is the opportunity to provide it and that the Bible is of very great importance in helping to lay that foundation.

—ERIC M. NORTH, *Secretary*
American Bible Society

I have had more fun since I came to Japan than I can remember ever having had before. There's certainly nothing drab and uninteresting about life here. I'm greatly enjoying getting acquainted with these people and I find they have many likable characteristics not too different from those of Americans.

—ADELE BOWER

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Exhibits at International Convention Assembly
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Exhibits at the International Convention in Oklahoma City, Oklahoma, October 9-15, will be housed in the Zebra Room of Municipal Auditorium. This room provides ample space.

All organizations desiring to exhibit at the Oklahoma City Convention are requested to file application immediately with H. B. Holloway, Business Manager, International Convention of Disciples of Christ, 516-519 K of P Building, Indianapolis 4, Indiana, indicating the number of booths desired. The exhibit booths are 10 feet wide and 10 feet deep with the backing of booths 7 feet from floor to top of booth sign. The filing of applications will be necessary to secure exhibit space.

Allocations of exhibit space will be made in the order of receipt of request for space. Immediate action is therefore desirable.

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World Day of Prayer—Nantung

THE World Day of Prayer, February 24, 1950, was observed by the Christian community of Nantung, China, at an afternoon meeting held in the assembly rooms of the Pauline Starn-Lyrel Teagarden residence. Church, hospital and school joined in the observance, with an attendance of somewhat more than 100.

The program prepared by the National Christian Council (translation of that sent out by the Foreign Missions Conference) was followed with a few additions to the original material. A picture of Christ and a cross hung on the wall facing the worshipers, with a globe on the stand below. Miss Lin Mi-li, principal of Tsong Ing School, was the general leader. She gave an introductory talk explaining the chain of prayer around the world, then led the first part of the program, Adoration.

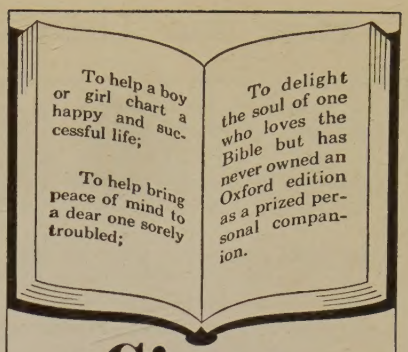
Mrs. Chuang, representing the church women, led the section on Self-Examination, preceded by a talk by Pastor Chin Hai-po of the Nantung Christian Church. Miss Li Chun-hsiu, a Junior middle school student, representing the Tsong Ing student body, led the section on Confession, preceded by a talk by Pastor Li Cho-wu, our visiting field evangelist from Nanking.

Mrs. Sun, representing the Christian Hospital, was prevented at the last minute from leading the section on Commitment. Miss Lin substituted for her and also gave a brief talk preceding the offering service. A young Christian woman, student in Nanking College, sang a solo. Two college girls received the offering which was designated for NCC work and amounted to JMP 131,550.00 (about US $4.50 at that day's rate of exchange).

Christian men as well as women participated in the observance, and the young people of the church were well represented. Pauline Starn at the organ and Lyrel Teagarden on the committee helped to emphasize the international character of the occasion.

The theme, Faith for Our Time, seemed particularly appropriate, and all present were inspired and blessed. A visible commentary on "our time" and the need for faith was the incongruous display that very day on the school grounds adjoining the place of meeting—an array of field artillery, and the presence of a large number of soldiers who were using the grounds for drill. Stupendous, indeed, is the faith of those who gather together on such a day in the belief that prayer is the mightiest force in the world. Truly, "this is the victory that hath overcome the world, even our faith."

—LYREL TEAGARDEN



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Here and There . . . with *World Call*

LAST month, in this column, Mrs. Moseley mentioned the arrival of the new WORLD CALL secretary. By now quite a bit of the new has worn off, but perhaps you would find interesting some of the impressions of a secretary, new on the job.

You walk into your office to find it spic and span, cheerful with potted plants, and on your perfectly appointed desk a vase of your favorite flowers—yellow roses! Each member of the staff is very cordial and does everything possible to get you off to a good start. Your predecessor comes in to go over the files with you, and you take copious notes which seem, at the time, quite intelligent. Later you are not so sure.

Then you are alone, and suddenly you realize that you have opened the door to a mental facsimile of Fibber McGee's hall closet. When the first shock is over, you settle down to work and try to get things sorted and in place, feeling a little as Columbus must have felt. You know you have discovered something—but what? Finding out becomes quite involved but so interesting that you are glad you are associated with WORLD CALL, and you love every minute of it.

Is your church joining the Ten Per Cent Legion this year? If you have not used the filmstrip, "WORLD CALL in Focus," a showing of it before June 30 might be the means of bringing your subscriptions up to the required ten per cent of your resident church membership.

Be sure to see the announcement of WORLD CALL'S Book Offer elsewhere in this issue. It will boost your subscription list too. You will hear more about it from your WORLD CALL secretary.

We are quite pleased with reports coming from WORLD CALL secretaries indicating how well "WORLD CALL in Focus" is being received. Mrs. J. W. Blossom, of Central Church, Denver; Mrs. J. W. Taenzler, Glenwood, Iowa, and Mrs. Maud M. Duvall, Paris, Tennessee, report using the filmstrip to good advantage in their churches.

Mrs. Mary Pollard, state missionary organizations secretary of Northern California, sends out an S. O. S. for lost filmstrips. Two copies are missing, and Mrs. Pollard says, "We need them for someone else." Evidently they are much in demand there.

When you use the filmstrip why not ask if you may keep it an extra day or so, and take it to some of your members who cannot attend regular meetings? Miss Lela E. Taylor of Barry, Illinois, retired vice-president of the United Society, writes with warm appreciation for "WORLD CALL in Focus," which her pastor brought for a private showing for her and her mother.

When the "hall closet" is again in order I will probably find many things of interest to share with you. You can help now by sharing with me news of your good WORLD CALL programs.

My best wishes to you as I look forward to a long and happy association with you.

—EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1949 to February 28, 1950, Compared with July 1, 1948 to February 28, 1949

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1948-49	1949-50	1948-49	1949-50
Churches	$ 472,724.12	$ 469,576.18	$ 72,020.88	$68,330.47
Bible Schools	131,168.93	132,158.89	5,725.69	5,888.59
Women's Missionary Societies	114,805.48	104,598.59	3,428.03	1,727.58
Councils	256,390.21	272,360.12	5,058.30	5,106.50
Young Matrons' Missionary Societies	5,507.12	4,462.68	80.00	305.00
Guilds	22,342.37	21,595.01	513.50	417.18
Youth Groups	15,409.81	16,827.85	570.82	243.90
Children's Groups	1,476.92	1,732.04	196.56	198.94
Individuals	11,355.71	9,430.55	21,941.52	15,239.21
Grand Totals	$1,031,180.67	$1,032,741.91	$109,535.30	$97,457.37
Adult Missionary Organizations Totals	$ 399,045.18	$ 403,016.40	$ 9,079.83	$ 7,556.26

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $1,561.24.

Last Column

I Am Youth

I conquer the earth. . . .
I sail the seas. . . .
I master the air. . . .
And still I am dissatisfied.

* * * * *

I am crime. . . . I am hatred. . . . I am lust. . . .
I am art. . . . I am literature. . . . I am love. . . .
The war cannons feed on me and find me ready. . . .
I am on tiptoe for . . . a purpose . . . a quest.

* * * * *

And I am ready to share in the building of a Christian world, if you who are older in the adventure of Christ will go with me.[1]

—PERCY R. HAYWARD

Asked if a year of college had made any difference in his eldest son, a deep-South farmer reflected: "Well, he's still a good hand with the plow, but I notice his language has changed some. It used to be, 'Whoa, Becky! Haw! and Git up!' Now, when he comes to the end of the row, he says, 'Halt, Rebecca! Pivot and proceed!'"

—*Progressive Farmer*

A Polish refugee professor reported (with a twinkle in his eye) that he had found in America a new saint, the patron saint of torn-up thoroughfares. Wherever he encountered repair gangs they were working under the advertised protection of "St. Closed."

—Lawrence S. Nelson in *Our Roving Bible*

TRYING is a masterkey that will unlock just about any door in the world.

Horse Cart and Movies

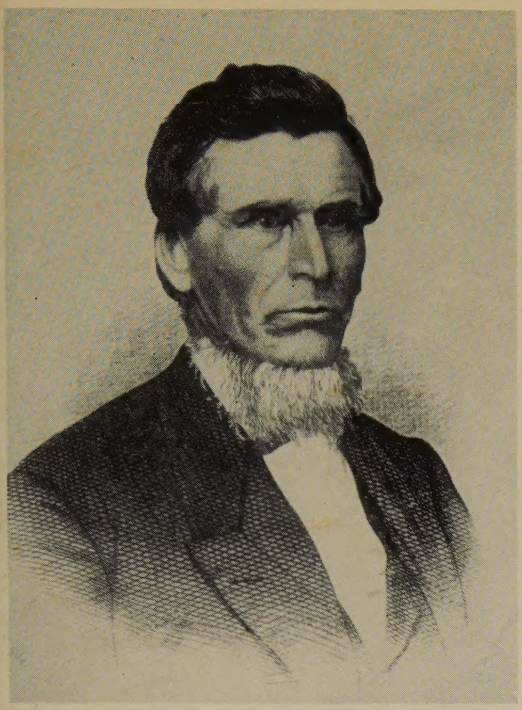
Allin Sharp, missionary in Coronel Oviedo, Paraguay, has started a new piece of mission work by taking the movie program to Nueva Londres. The method of transportation is a two-wheeled horse cart.

Once when a rain storm came up and the horse balked, all the drama of a good western was enacted when the lightning struck a fence post about 150 yards away. The horse had a very urgent desire to arrive home regardless of ditches, creeks, or anything else. Fortunately, Mr. Sharp was able to manage him and no damage was done, but the movies were not held that night!

The Mission has decided that a wagon would be more suitable to the roads here. But whatever the mode of transportation—cart, wagon, or horseback—the work of making friends and of spreading the gospel goes forward, sometimes in thrills, sometimes in painful and exhaustive work, but always with a joy of spirit for the gifts and the care of the Lord in doing his work.

—*River Plate Reflections*

[1]Used with permission.



MOSES E. LARD, one of our early Kentucky teachers and writers, published a stirring article on "The Support of Aged Preachers"* in 1866. He appealed for a decent remuneration for ministers and for help for those too old to serve. "Let the younger preachers," wrote Mr. Lard, "who are now the active workers in the field, take it on themselves, as a duty they will not neglect . . . to keep their names (aged preachers) constantly before the brethren, and to insist that they shall not be neglected. *A more benevolent work can never be done.*"

Moses Lard prophesied better than he knew. As Christian people, we have gone beyond Ministerial Relief to a sound Pension Plan, so that 4170 active members and 970 beneficiaries are receiving or will receive:

—an income on retirement after age 65

—a cash benefit in event of death in active service

—a pension for total and permanent disability before age 65

—pensions for widows and minor children when the member dies in active service, disability or retirement

The Pension Plan is for every minister and every church.

*Lard's Quarterly—Vol. 2—October, 1866, pp. 377-382

• • •

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